

Pour les Québécoises Égalité et indépendance

par Lucie Masson

Le Conseil du statut de la femme du gouvernement du Québec rendait public le 23 octobre, son volumineux rapport Égalité et indépendance. Véritable vue d'ensemble de la condition féminine, le document contient plus de 300 recommandations que l'on espère voir appliquer le plus tôt possible par le gouvernement du Québec. Voyant dans ce rapport des solutions aux problèmes de toutes les femmes et non seulement à ceux des Québécoises, UPSTREAM a cru bon d'être présent à Hull.

Paraphrasant un slogan au départ politique, le Conseil du statut de la femme s'est voté avec le rapport "Égalité et indépendance" d'un véritable moyen d'action devant déboucher sur des résultats concrets à en croire les bonnes intentions exprimées lors de sa présentation.

Qualifiant le document de "véritable révolution", le premier ministre Lévesque, à qui le rapport a été présenté en grandes pompes au salon rouge de l'Assemblée nationale, s'est engagé au nom de son gouvernement à voir à la réalisation "progressive" des recommandations du CSF. Les autres politiciens invités par le CSF à venir rencontrer les Québécoises dans diverses régions du Québec ont exprimé les mêmes souhaits prudents.

Pourtant, la plupart des recommandations ne sont pas révolutionnaires. Comme le soulignait Joclyne Ouellete, ministre des Travaux Publics et députée de Hull, certaines d'entre elles auraient sues être appliquées depuis longtemps, et la plupart sont réalisables sans

grand bouleversement.

L'ensemble des recommandations suppose cependant un changement des mentalités appuyé de mesures concrètes de la part du gouvernement. En effet, élaboré à partir d'une optique féministe, le document préconise une véritable "déséxisation des rôles sociaux" dans toutes les sphères de l'activité humaine. Réfutant les théories biologiques traditionnelles, le CSF affirme que les inégalités entre les sexes sont le résultat du conditionnement social et non de différences physiologiques. En se basant sur ce principe le CSF propose un train de mesures dont voici les points marquants:

Voulant éviter que la famille ne demeure le seul et unique centre d'activités pour les femmes, on propose:

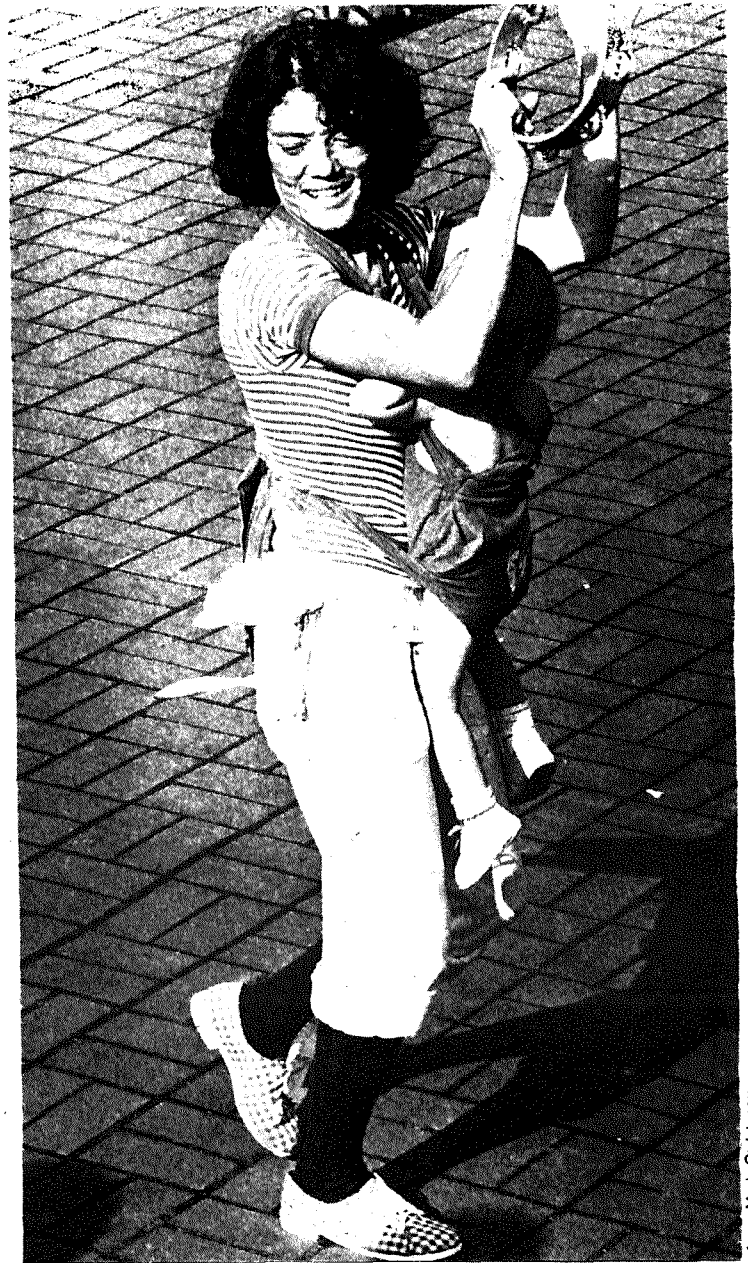
- * le partage égal des tâches domestiques, des responsabilités parentales et des obligations économiques dans le mariage et dans l'union de fait
- * le versement d'une allocation de disponibilité aux familles ayant des enfants de 0 à 12 ans et versée au conjoint au foyer, ou si les deux travaillent à l'extérieur, à celui qui a le plus bas revenu pour payer en partie les frais de gard
- * des mesures pour encourager la copropriété de la résidence familiale
- * la participation au choix du lieu de résidence.

De plus en plus de femmes ayant à subvenir à leurs besoins et à ceux de leur famille, le CSF désireux d'assurer aux femmes, égalité dans le domaine du travail recommande:

- * la mise sur pied d'un bureau de la main-d'oeuvre féminine devant faciliter aux femmes le retour au travail ou l'accès à des emplois mieux rémunérés par des programmes de perfectionnement et de formation
- * la déséxisation des emplois
- * une plus grande syndicalisation des femmes
- * une réduction des heures de travail pour tous pour éviter les emplois à temps partiel sous-payés et trop facilement dévolus aux femmes.

L'accès au monde du travail sur un pied d'égalité avec les hommes et à l'indépendance économique qui en découle, vont de pair avec le droit à la maternité, aux congés de maternité et aux services de garderie. Dans ces domaines le CSF recommande:

- * que la responsabilité d'éviter les grossesses soit partagée par les hommes et les femmes. Donc meilleure information sur les méthodes de contraception et pratique plus généralisée de la vasectomie plutôt que de la stérilisation féminine, laquelle comporte plus de risques
- * un congé de maternité flexible de 18 semaines, plus huit semaines pour les femmes qui allaitent, avec droit de retour au travail dans les conditions qui prévalaient au moment du départ
- * un congé sans solde pour l'un ou l'autre des conjoints, n'excédant pas 34 semaines après la fin du congé de maternité
- * que l'avortement soit libre et gratuit



Anne-Marie Guérineau

* de diversifier et de rendre plus accessibles les services de garderie de toutes natures: la halte-garderie, la garde à domicile.

Étant donné le grand nombre d'interventions médicales et chirurgicales pratiquées sur les femmes du Québec, le CSF recommande:

- * l'instauration de programmes d'animation et d'information sur la santé des femmes
- * que des infirmières soient formées pour pratiquer des accouchements
- * des services d'aide durant la ménopause et au moment de l'ablation d'un sein
- * de façon générale, développement du sens critique des femmes face aux services offerts par les spécialistes de la santé.
- * Deux fois plus de femmes que d'hommes étant traités pour névroses et deux fois plus de femmes que d'hommes se voyant administrées des électrochocs, le CSF s'inquiète de ces chiffres et propose en matière de santé mentale:
- * l'élaboration d'une thérapie féministe administrée par des femmes pour contrebalancer la sous-représentation parmi les psychiatres.

Ne négligeant personne la politique d'ensemble suggère pour les femmes ayant à faire face à des problèmes particuliers les solutions suivantes:

- * la mise sur pied de maisons d'hébergement pour les femmes violentées et leurs enfants
- * une amélioration de l'aide offerte par les services policiers et hospitaliers en cas de viol ou d'agression
- * modification de la législation sur le viol de façon à considérer

celui-ci comme une agression contre la personne et non contre la décence et ainsi le sortir du contexte moral qui l'a toujours entouré

* une aide accrue du Ministère des affaires culturelles et des syndicats d'artistes, pour que les femmes artistes puissent vivre mieux de leurs oeuvres.

En vue d'éviter la perpétuation des stéréotypes sociaux qui maintiennent les femmes dans un état d'infériorité et les empêchent de se réaliser en tant que personnes, le rapport préconise trois niveaux d'intervention:

- * au niveau de la famille d'abord, par le partage des tâches domestiques et des décisions les parents devraient fournir une image d'égalité à laquelle les enfants pourraient s'identifier
- * à l'école ensuite, on perpétuera la même attitude égalitaire en éliminant des livres toute connotation sexiste et en incitant les filles à la poursuite d'études supérieures
- * les médias quant à eux devraient participer à une campagne de sensibilisation aux stéréotypes sexistes menée par l'Office de la protection du consommateur et le CSF.

Qu'importe le secteur d'activité, les objectifs du CSF supposent une participation accrue des femmes à tous les niveaux de décision et un effort concerté des institutions en place. Le CSF entend donc dans un prochaine étape, s'assurer que les différents ministères tiendront compte des recommandations et que les femmes de partout au Québec seront associées à la mise en oeuvre de ces politiques.

UPSTREAM

January 1979

Women demonstrate for jobs; end to cutbacks

"1945—once was enough" was the rallying cry of women who took over Parliament Hill December 15 to protest government actions—which, they say, are deliberately designed to push women out of the labour force.

"In 1945," said a spokesperson, "a potential unemployment problem was averted by legislating women out of the work force into the home. It won't work this time. The government must create jobs for women—instead of pretending that we're not workers and ignoring the fact that we're unemployed."

The demonstrators formed a mass choir to sing "The Gifts of True Dough," based on the carol "The 12 Days of Christmas" and listing the discriminatory legislation passed by the Liberal government in recent months. Included were UIC cutbacks, removal of women as a target group for employment strategies, the reduction of the job training allowance "to a disincentive level," and the promotion of myths that women are secondary wage earners who

take jobs from men.

The demonstrators read a telegram sent to the Secretary General of the United Nations. The telegram pointed to the thirtieth anniversary of the UN Universal Declaration of Human Rights, December 10. It accused the Canadian government of actions "to interfere seriously with the basic right to employment which women should enjoy equally with men" and asked for UN assistance in pressing the government to refrain from breaching the Declaration's principles and "to begin providing women with the guarantee of equal employment rights."

Unemployment is not the only problem as the year ends. According to the Ottawa Tenants' Council for Public Housing, which participated in the demonstration, "1978 has been the most difficult year for the poor in nearly half a century."

Pointing to the cutbacks in monthly family allowances, to be made up by a rebate at tax time, the Tenants' Council said, "Poor families do not have a cash flow that will enable them

to absorb this blow nor for the greater good later. It merely means that family allowances, already used to pay a week of food for many families, will be cut back. This could be \$25 or \$30 per month difference, and will in effect mean that many poor families will now only have money for half a month.

"By the time the Tax Credit comes in April, that money will be owed. More and more poor people will have to shop at corner stores, where they can get credit, than at super markets, where the food is cheaper but there is no credit. The best that can be hoped is that they will be able to pay off food debts in April, to enable them to start building up an ever-bigger debt."

The Tenants' Council called for the re-introduction of special employment and training programs for women, who make up the majority of Canada's poor, "or we will have to move to a massive Food Stamp program, with the stigma and humiliation which accompany such a program taking their toll on the poor of this country."

ACROSS THE NATION

Canada's first women's building

The first women-owned building in Canada is now open! The Women's Building, a beautiful three-storey brick building with a stage and hall; offices; social and recreational space, was purchased in October 1978, by Winnipeg Women's Cultural & Education Centre, Inc., in response to the needs of the women's community. Our very own space—a place to organize from,

socialize in, share resources, exchange information and carry on our business.

The official National Grand Opening of Winnipeg Women's Building is planned for early 1979.

Winnipeg's Women's Building make a radical departure from the general practice of renting old houses, garages or office space for women's groups. "We

wanted a large building that we owned ourselves," explains Joan Campbell, president of Women's Cultural & Education Centre, Inc. "where we would have room to have social functions and businesses and other fund-raising activities. This way we hope to generate enough revenue to make us permanently self-sufficient, so we won't have to depend on short-term funding."

Already a second-hand store. Hedy La Wood's Thrift Boutique has opened in the Women's Building. Plans are afoot for a bookstore, a graphics collective, a women's coffeehouse and lounge, and a women's theatre company.

Many women's organizations are in the process of moving in or are already renting office space, including Women In Trades; Wages Due Lesbians & Wages for Housework; Lesbian Counselling Group & Winnipeg Women's Liberation. A single mothers' group, a group producing women's programs on public television, and a native women's organization are among the other groups planning to use the Women's Building.

Winnipeg



...and a first for union women

TORONTO (CPA) Trade Union women achieved another first last month with a conference on occupational health and safety.

The conference, Women's Work, Women's Health, the first of its kind, attracted more than 250 delegates representing a broad cross-section of jobs occupied by women workers.

Organized by the Humber College Labour Studies Centre and Organized Working Women, delegates spent three days discussing in workshops the health and safety hazards they face in their various workplaces.

Describing the conference as a "fantastic success," Diedre Gallagher, coordinator of OWW, told CPA that the conference "provided information that people needed to go back to work in their locals."

"Definite progress came out of it," she said, noting that requests for another conference next year were made. As well, delegates from the garment workshop established a council for women in the garment industry to deal with health and safety.

Humber College and OWW will act as a resource base for women.

In the final plenary delegates passed a motion condemning the use of closed circuit cameras at Puretex in Toronto, saying that spy cameras increase an already stress-filled workplace.

Also, the plenary called on the OFL to continue its support for the amended Bill 70, Ontario's proposed health and safety legislation and to organize a demonstration immediately around the Bill.

The conference also passed a motion supporting the postal workers "in their struggle" and demanded that "the right to strike not be taken away."

Summing up the conference, Gallagher said that it really impressed the men in the labour movement, waking "them up to the potential in women."

She said it shows that women are prepared to go to these conferences if they are pertinent to women and facilities such as daycare are provided.

Reclaiming the night in Halifax

by Sue Calhoun

One month after similar actions by their sisters in Vancouver and Ottawa, close to 100 Halifax women took to the streets Friday, September 29 to proclaim their right to walk alone at night without being harassed.

The spirited demonstration wound its way through some of the darkest and—according to Rape Relief—most dangerous parts of the city's downtown, bringing together women in what history will probably rank as Halifax's largest and most successful women's demonstration to date.

Even the organizers were surprised at the large turnout, since posters advertising the event had been repeatedly, almost mysteriously, removed within the hour.

Enthusiasm was high, and the loudly-chanting women were undaunted by a beer bottle thrown from an apartment window, a "moon" flashed from a passing car, and a police escort for half a block near the end of the walk.

Other than these incidents, the demonstration was orderly and the response was mainly curious interest, as chants of "we want streets without creeps" broke the still air over Halifax harbour.

Public and private at McGill

The McGill Committee for Teaching and Research on Women is planning a public conference to be held at McGill University in autumn 1979 on "The Redefinition of the Public and Private Spheres". Both women and men have historically been confined to playing prescribed roles in the "public sphere" of paid work and the "private domain" of the home. This sexual division of labour has restricted equality of access to education and technical training, and strengthened occupational segregation. No matter what else she might do outside of the home, a woman has always had the primary role of responsibility in the household to care for husband and children. However, changes in family patterns and in the organization of paid and unpaid work call for examination of concomitant social policy patterns which will support a more equal order. In this conference implications for institutional changes will be stressed, and publication of the proceedings will, it is hoped, sharpen analysis of those needed social policy changes.

Topics include alternative lifestyles, childcare innovations, housework, equal opportunity provisions in the workplace, the role of unions with regard to women, sexual harassment at work, health and work, and speculation from science fiction on fu-

LOON in process of disbanding

Lesbians of Ottawa Now (LOON) will be disbanding soon but it could be replaced with a new, and quite different gay women's organization.

Some core members of the old group have gone on to other things, but members are still interested in providing services for gay women.

A number of former and present members are already involved in a number of activities. Some have joined the political caucus at Gays of Ottawa and are helping to organize a gay conference in Ottawa next summer. They are also interested in helping with "educational" (visiting various organizations to talk about gay rights) and in setting up a lesbian caucus within Gays of Ottawa.

Other plans call for women to do peer counselling on the GO-line; they would be able to refer women who are coming out as lesbians to a discussion group.

Many women have been asking LOON about women's dances. LOON has tried in vain, so far, to find a suitable space in either Ottawa or Hull...but they are still looking.

Another group is organizing a gay women's coffee house to be held at Chez Nous at the end of January. This will provide an opportunity for LOON to mix information about gay women's activities with a little entertainment.

After the coffee house...probably a week later...there will be a meeting to discuss the birth of a gay women's group. A new name, and structure will be open to discussion. One possibility is a coordinating committee to keep everybody in touch with what individuals and groups are doing.

As with all things, fresh womanpower, views, efforts and energy are needed if services are to be provided for gay anglophone and francophone women in Ottawa-Hull.

Chez Nous, the new women's club on Queen Street will be providing meeting spaces for all women's groups in the city, so any new gay women's organization will have a place to meet.

The places and times for the coming-out discussion group, the coffee house and the gay women's reorganization meeting will be available through the GO-line...238-1717.

Centre pour femmes à Montréal

Le Centre d'information et de référence pour femmes est maintenant ouvert le mardi soir jusqu'à 21h. Nos nouvelles heures d'ouverture sont du lundi au vendredi de 9h à 17h et de 17h à 21h le mardi soir. Pendant ces heures d'ouvertures on peut nous téléphoner pour avoir des renseignements, venir à la salle de vêtements ou nous apporter des vêtements, ou tout simplement nous faire une petite visite.

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Montréal

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Punk band poses as progressive; seeks civil libertarian support

by Sue Vohanka
Toronto Clarion

*She's a housewife
She don't know what to do
So damn stupid
She should be in a zoo*

The same band which wrote these lyrics identifies itself by a logo which shows a valentine-shaped heart with a fist coming out of it. On the fist, there is a lipstick mouthprint, dripping blood.

Add to that the fact that the band calls itself Battered Wives, and it's natural to assume that the band thinks women are so stupid that they don't know what to do but kiss the fist that beats them.

But the punk group Battered Wives has not only refused to change its name or its image despite protests against it by women's and student groups—the band has now embarked on a campaign to convince the public that its position is actually progressive.

The punks are planning to stage a benefit called "Rock Against Repression" January 12 and have offered to donate proceeds from the concert to the Canadian Civil Liberties Association and the Ontario Libertarian Party.

The Ontario Libertarian Party, which is a militant free enterprise party, has agreed to accept the money from the concert, and is "very interested" in it, according to band member Toby Swann.

The Civil Liberties Association will vote this month whether to accept money from the benefit, but had not made the decision at press time.

The punks have drawn fire from a variety of groups. Protestors demonstrated at their recent concerts in Toronto and Montreal, and other concert bookings have been cancelled by groups which oppose the band's exploitation of the plight of battered women.

Women Against Violence Against Women, the group which organized the November 3 demonstration against Battered Wives' concert at the O'Keefe Centre in Toronto, objects to the band's benefit.

Toronto WAVAW member Kari Reynolds says the band's move exploits not only recent publicity about the situation of battered women, but also the progressive "Rock Against Racism" movement in England.

Reynolds says she fears the similarity of the name of the benefit and the British movement may confuse people into assuming that the Toronto event is also progressive.

Susan Sturman, another Toronto WAVAW member, summarizes the group's objection to the band: "We think the use of the name Battered Wives is a trivialization of a very serious problem that affects a lot of women, especially with the crisis that now exists in funding centres that help women. It seems comic that a group can exploit the name commercially while women have no place to go."

That was why WAVAW organized the peaceful, although tense, demonstration at the O'

Keefe Centre, in which about 75 women marched in a circle outside the entrance chanting slogans like "Battered wives do not sing" and "Stop violence against women now."

Another demonstration against the group later in November in Montreal, was broken up by police who arrested 55 protestors without any warning, held them in jail for several hours, and then released them without laying any charges. Several weeks later, at press time, it was still not known whether any charges would be laid.

The National Union of Students, which represents about 350,000 post-secondary students across the country, also took a stand against the groups which exploit violence against women.

NUS Executive Secretary Patty Gibson said the organization "addressed the question of rock bands promoting violence against women and took the position that NUS encourage its local associations not to book bands that promote violence against women."

Several Ontario campuses have backed up their support for the NUS position by cancelling the punk group from concerts scheduled for campuses during the band's recently ended tour with Elvis Costello.

Students at Carleton University in Ottawa cancelled the band's booking for the end of October, and students at Queen's University in Kingston where the only hall large enough for the concert was on campus, prevented the group from playing in Kingston.

In a recent interview with the Toronto Clarion, band members Toby Swann, Cleave Anderson and John Gibb say they are staging their benefit against "repression" because of "problems we ran into with certain pressure groups working against us" during their national tour.

"We were cancelled off the

Montreal protest

57 arrested by riot squad

from Montreal Women's Information and Referral Service Bulletin

On November 7, the Coalition of Women of Montreal Against Violence Against Women organized a demonstration at the performance of the punk-rock group Battered Wives at Theatre St-Denis to draw public attention to the most recent attempt of the music industry to profit from the physical abuse of women.

Approximately 200 women and men picketed the theatre in an orderly manner. However, at about 8:30 p.m., the riot squad broke up the demonstration. Thirty-three women and 25 men were arrested and detained at Station 4.

Women involved in the demonstration have made the following report:

"8:30 a.m.: one of the women from our Coalition receives an anonymous telephone call. "Yes?" "Are you a member of the group Wo-

men Against Violence Against Women?" "Yes, who's calling?" "If you're planning to do something tonight, watch out!"

"6 p.m.: There are two police cars in front of the private home where we are meeting in order to prepare placards.

"7:15 p.m.: Several paddywagons are already stationed on Ontario Street, near St-Denis. Several officers of the riot squad are already there.

"7:45 p.m.: The demonstration begins.

"8:20 p.m.: The police surround us. There are about 30 police cars—why? They order us to keep moving but won't let us move. We sit down in order to keep calm in the face of this encirclement.

"8:25 p.m.: The Riot Squad hits St-Denis St. in tight ranks, in helmets and with batons. In front of the door of the Theatre, they make a turn. They advance on us like a tidal wave. We

Gibb quickly adds: "The name's symbolic. It doesn't mean anything."

And Gibb says later it's become a matter of principle for the band to keep their name.

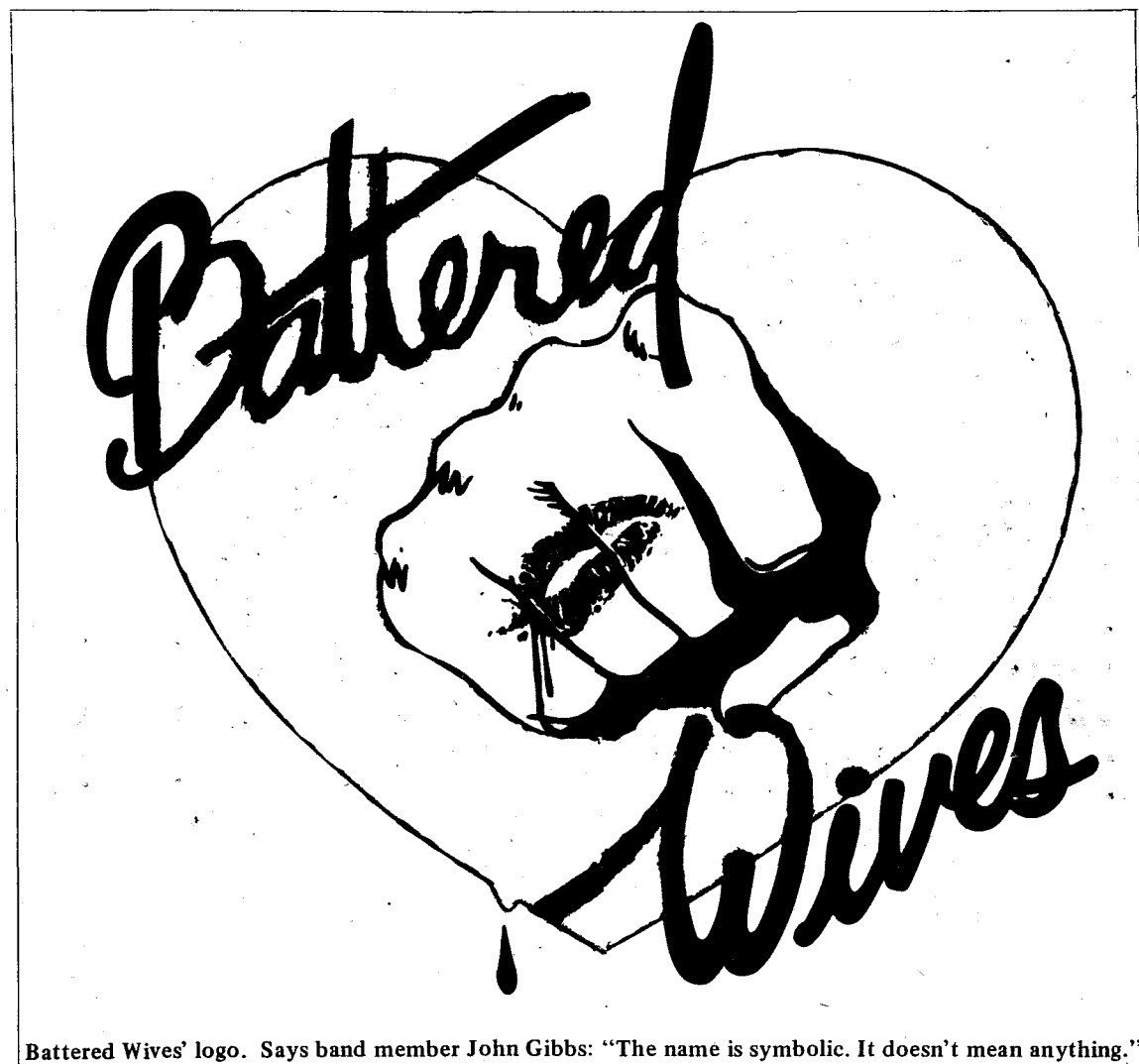
"Look," says Swann, "There's a group in England called The Stranglers. Do you think they make strangling into entertainment?"

And Gibb adds, while saying the group's songs aren't sexist, that "we love girls."

Half an hour later they are on

stage. One of them is introducing "The House Wife," a song that may well be on their next album, to be recorded in January. He talks about a woman he once knew: "She knew how to make your bed, how to cook your lunch, and nothing much else." Then they sing:

*She's a housewife
Don't know what to do
So damn stupid
She should be in a zoo ...*



Battered Wives' logo. Says band member John Gibb: "The name is symbolic. It doesn't mean anything."

scatter. Disorder takes over, a general free-for-all. People passing by chance, completely ignorant of the demonstration, are stopped and hurt. In all, 57 of us are arrested and put into the paddywagons. One of the demonstrators hears a policeman say "You want trouble, that's what

you're going to have.

"8:45 p.m. to 4 a.m.: Thirty-three women and 25 men are held at Station 4 without any charges being laid against them."

Charges were later laid against some of the demonstrators. Trial was set for late December.

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"St. Paul didn't like women..."

Sex roles reinforced in schools: study

In a high school 30 miles from Ottawa and about 15 years ago, the custom was—perhaps still is—that each day at noon the boys would line up on either side of the corridors leading into the cafeteria. To reach the lunchroom, the girls would have to pass between the boys' lines. Every day, those girls the boys classed as 'not O.K.', the flat-chested, the outspoken, the athletic, the brains - would be cawed at by the boys. Just like crows, they sounded. Caw, caw, caw. Every single day.

Altogether, the boys had a pretty effective way of ensuring that most girls at the school tried to be busty, silent, soft and dumb. Nevertheless, these boys could have picked up a few tips from the teachers and guidance counsellors in the Ottawa high school used by Dr. Susan Russell to find out whether (and if so, how) sex role stereotypes were being reinforced within our educational institutions.

At Carleton University recently, Russell, a professor at Montreal's Concordia University, noted that we should not be surprised that sex and class roles are being perpetuated by the schools. Schools were originally, after all, not to foster egalitarianism but to keep the young male workers displaced by the industrial revolution off the street and out of trouble.

These boys went to industrial schools where they were taught trades. Upper class boys "unembarrassed by financial need" went to academic schools leading them into the professions. Girls' schools, once established, taught only service occupations "because girls do not look forward to trades."

Russell did her research at a school with an academic orientation and pupils from "an advantaged class background". The school felt it provided all students with equal motivation and opportunity, and that both sexes had equal and positive role models.

Russell compared grade 9 and grade 12 marks for the same set of students. She discovered that in grade 9, girls' marks had been ahead of the boys. By grade 12 the girls were only slightly ahead. The narrowed margin did not result from a rise in the boys' marks. The girls marks had declined.

When she interviewed the girls, Russell said, they knew their marks had dropped and they attributed this to a lack of interest on their part. The boys



Kate Middleton

however, accounted for their better performance relative to the girls by saying that their grades had gone up - although, in fact, they had not. Was this evidence, speculated Russell that the high school system was feeding the boys a more positive self image than the one the girls were getting?

Interestingly enough, Russell found that the same pattern of declining grades experience by the girls was paralleled in the grades of the few working class boys in the school. Like the girls, they were losing interest in school just when school was becoming crucial to their future. "These findings" said Russell, "tell us more about the objective social criteria and aims of the school than they do about the individuals the school processes." Both the girls and the working class boys were picking up the message that the aims suitable for upper middle class males were not appropriate to them.

When Russell asked the girls about their aims, their career plans, she found that their choices were either sex-role stereotyped (nurse, secretary) or that they had made no decision at all (unless mentioning brain-surgeon, philosopher, writer, ice-skater and actor in one breath as a decision!). This group felt the imminent arrival of a husband made choice unnecessary.

In the former group, Russell often found that by asking "what did you plan to do when you were younger", she would be told (by a prospective lab-technician) "Well, at 12 I wanted to be a doctor." The movement from the non-traditional choices - which seemed possible to these girls before puberty - to the traditional roles was explained by low esteem phrases such as "I couldn't do university" or subservient ones, "I have to fit

in with my boyfriend's plans."

By contrast, the boys career plans showed no radical change identified with puberty. They knew the general field they wanted to be in and were prepared to make the occupational choice when the field became more familiar.

Studying classroom interactions, Russell found that male and female teachers alike gave more attention to boys and that, also, boys sought more attention from teachers than did the girls. On only two occasions did the girls dominate the class. In one of these, a test was being handed back. The girls had done so abominably that the teacher was forced to acknowledge their presence and teach to them! The other time, the class was discussing seduction and motherhood - a subject which the girls appeared to feel was alright for them to be interested in. Both the boys and the teacher were visibly amazed by the girls' participation.

One of the more blatant episodes of sexist teaching Russell encountered was in a religion class. The teacher told the class that history was a male subject because it dealt with war and politics. Girls, he said, weren't interested. When one girl protested that well, SHE was interested, the teacher said "Just think about it for a while - I'm sure you'll find you're much more interested in being a mother." The teacher proposed that the boys should take St. Paul for a model "although that wouldn't work for you girls since Paul didn't like women." He then expounded away on the theme that most male religious leaders didn't like women, agreed that woman was made for man's pleasure and reminded the class that Eve was created from Adam's rib. When one young

woman stage-whispered, "Women and men have the same number of ribs", the teacher shut off discussion saying he "didn't want to get into this feminist thing!"

Russell had hoped guidance counsellors would channel progressive ideas into the school. Sadly, no. Four of the five counsellors said they advised girls to consider careers which could be left for the child-rearing years. One actually believed that a married woman who works can neither care for her job nor her marriage properly. "At the least, when the married man comes home, his dinner is prepared for him."

The one bright light was the lone female counsellor who was, however, exhausted by her long fight against the traditional attitudes in the school.

And perhaps another bright light comes from the students'

response to Russell's question about housework. Although the girls were horrified by the idea that their white-knight-on-horse husbands might actually clean a toilet, the boys were much more forthcoming. One young man's response was typical "What do I think about housework? You mean the idea that the guy goes out all day and earns the bread and the woman stays at home cleaning and cooking? That's a crock."

When asked how the Ottawa Board of Education had reacted to the study, Russell was embarrassed. Although she had sent it to the Board a year ago, she had as yet not even received an acknowledgement. Helen Slater, an OBE trustee who was present at Russell's lecture, apologised publicly to her on behalf of the Board and promised to dig out the study for action.

We hope.

NAC protests family plan'g cuts

The National Action Committee on the Status of Women recently added its voice to the growing concern about cuts in the federal government's family planning budget. In a telegram to the Hon. Monique Bégin, Minister of National Health and Welfare, NAC President Kay Macpherson said: "The National Action Committee on the Status of Women urgently requests reconsideration of the drastic cuts in family planning budget. This policy totally contradicts initiatives announced by your ministry last year and denies access to information and help to thousands of Canadian women."

Ms Macpherson questioned

Porn law changes early: women and the law

Following an address on pornography given November 18 by Monica Townson, former president of the federal Advisory Council on the Status of Women the Ottawa Association of Women and the Law has resolved to ask the federal government to suspend action on its proposals to amend the sections of the Criminal Code dealing with pornography.

The Association agreed with Townson that the government's amendments had been too hastily drafted and that further research and discussion—particularly by women's groups—was essential.

Many women, said Townson, still appeared reluctant to treat pornography as a concern affecting them. For example, resolutions on the government proposals passed at the federal Advisory Council's recent Saskatchewan meeting had dealt only with the aspects affecting children and had ignored those affecting women.

This is in keeping, said Townson, with the traditional ap-

proach to pornography in terms of the supposed tendency for morals to be corrupted by exposure to sexuality. "Many feminists, however, are now distinguishing between material which is merely sexually explicit and material which can be viewed as promoting the hatred of women." Racist or sexist hat material, feminists are saying, should be banned because it teaches and condones unacceptable behaviour towards those portrayed.

Townson told the meeting that Danish data showing a drop in sexual assaults on women after the country's pornography laws had been relaxed was the basis for a 1970 US Presidential Commission to conclude that there was no causal link between pornography and violence. But, she said, Eleanor Burwell, a Carleton University professor, has recently shown that the data used for this study was unreliable and that, in fact, the number of assaults against women did not fall, but rose following liberalization.

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NAC objections to UI changes passed over by politicians

by Maureen O'Hara

In spite of protests by representatives of millions of women and young people in the country, amended legislation to the Unemployment Insurance Act was rushed through Parliament in the last session before Christmas.

availability of benefits for women reentering the labour force and has other serious consequences for women workers, concludes the National Action Committee on the Status of Women (NAC).

NAC, which represents several million women across the country, presented detailed objections to the amendments before the House of Commons Standing Committee on Labour, Manpower and Immigration. The committee failed to present a report or make any recommendations to the House after hearing the objections of a number of representative groups.

NAC pinpoints three amendments which have "significant adverse impact on women".

Under Bill C-14 a change in coverage insurability disqualifies part-time workers who work less than 20 hours per week. Before the new legislation, insurability was determined solely by the level of earnings (the minimum being \$48 per week).

Since about 22 percent of the women in the labor force work part-time, women are hardest hit by this legislation. And as NAC points out, many of these women work part time for a variety of reasons beyond their control, including the inability to find full-time work and the lack of day care facilities.

Higher entrance requirements for new entrants and re-entrants is another change which discriminates against women and young people, says NAC. Rather than being treated on an equal basis



with other labour force participants who must have worked 10-14 weeks out of the last 52 to qualify for benefits, new and re-entrants (primarily women and young people) will have to have worked 20 weeks to qualify.

"Thus, married women who are out of the labour force often for family reasons and then forced into the labour force through marital breakdown by death or divorce will not have the same protection against unemployment as (other)...workers," the brief states.

Another of Employment and Immigration Minister, Bud Cullen's amendments which adversely affects women is a reduction in the benefit rate from 66 2/3 per cent to 60 per cent of average weekly insurable earnings. Low income workers, then, are hardest hit since percentage application benefits the lowest paid worker the least. And as Lynn Kaye, an executive member of NAC told the committee:

"Since women are almost invariably at the low end of wage scales, they will be the ones to suffer most."

NAC also objects strongly to the way the minister justifies his methods of tightening up the program. When the proposal was released in September, Cullen told reporters:

"...some people now use it (UI) as their major source of in-

come interrupted only by periods of short-term employment. We are making sure that individuals returning to the labour force after a long absence are not attracted solely because of the existence of unemployment benefits. We are in fact excluding those who have at best a tenuous and marginal attachment to the labour force."

While implying that people have a choice and opt for short term employment, he not only overestimates the generosity of unemployment insurance benefits, but has produced no statistical data to show that people are by choice using unemployment insurance, NAC said.

"It is clear that this policy is based on the notion of 'secondary earners' with only a 'marginal attachment' to working...This is the current jargon used to refer to married women workers in particular," NAC said. "Research suggests that many married women are working because if they didn't their families would be below poverty level."

When introducing the amendments, Cullen stated that Bill C-14 does not discriminate against women, and in the House of Commons he said the Employment and Immigration Commission has many programs in place to help women.

The NAC brief points out that when questioned as to the specific programs he was suggesting, the minister could only

name two - Affirmative Action and the setting of training quotas for women in non-traditional occupations.

"The Affirmative Action program is not yet functional and is therefore not helping any women. Once it becomes operational this program will be purely voluntary and as such can be expected to have only a minimal impact on women," the brief states. "The setting of training quotas of course will not help any women find paying, permanent jobs."

The federal government has not announced any specific job creation measure directed at women; in fact, recent policy and program changes appear to be designed to exclude these workers.

"The Director General of Employment and Insurance for the Ontario region recently issued a memo to all directors in his region, which stated that: "...projects which have been developed to serve youth or women

are no longer included as target groups under the current policy guidelines of Outreach."

Outreach programs have provided counselling and placement serviced for women re-entering or entering the labour force and have much better placement records than Canada Manpower Centres.

When asked during the question period after presenting the brief why NAC had not appealed to the Human Rights Commission to make a ruling on the discriminatory aspects of the proposed legislation, executive member Carole Swan replied:

"I think we would...hope that we will not have to make an appeal to the Human Rights Commission because these amendments will not become law in their present discriminatory form, that we will have the reforms before the amendments have a chance of becoming law."

Three days before Christmas they were law.

Gov't axes Outreach training for women

by Sharon Stead

Women in the labour force received another blow in November with the federal government's proposal to axe \$3.2 million from Manpower Outreach projects helping women and youth find employment.

In an internal memo, the Ontario Regional Director of Employment and Immigration stated that the "projects which have been developed to serve youth and women are no longer included as a target group under the current policy guidelines of Outreach."

Outreach was developed by the Liberals to finance agencies aimed at helping disadvantaged groups find work through offering services not provided by other government agencies such as manpower centres.

Although it may seem as if women are no longer disadvantaged according to Bud Cullen, minister of employment and immigration, that is not the

case. The apparent reason is that there are other agencies to help women in their pursuit for employment.

"Our affirmative action program—in fact every program of the 16 or 17 that we have, including the training programs, are all directed towards helping women to get back into the 'workforce if they have been out of it for some time,'" he said.

But the stated purpose of the other programs is to attempt to eliminate discrimination in hiring practices, not to provide skills necessary to be hired.

Women's Career Counselling Service, Women Power and Times Change, all Outreach projects, teach women basic skills necessary such as writing a resume, what training programs are available to women, and even where to find both short and long term employment, as well as providing a crisis referral service.

In the last five years, Women Power Inc. in London has helped

more than 5,000 women while WCCS counselled 4,000 new clients in the last year alone.

After the impending cuts were discovered through the leaked internal memo from the Ontario Regional Director, WCCS filed a complaint to the Human Rights Commission charging Bud Cullen with discrimination on the basis of sex.

As well a telegram was sent to the United Nations Human Rights Commission by a coalition of women's groups seeking UN assistance "in pressing our government to refrain from breaching the principles of the UN Declaration of Human Rights and to begin providing women with a guarantee of equal employment rights."

Although there are conflicting reports from Cullen's office as to which projects will be axed there are assurances that projects will be cut by March 1979. And from all accounts, women's projects will be the first to go.

SUPPORT Women's Career Counselling Service's struggle for survival

Write your letters of support to Bud Cullen, Minister of Employment and Immigration, House of Commons, Ottawa; your Member of Parliament, the Prime Minister, Joe Clark (PC), Ed Broadbent (NDP), all at

House of Commons, Ottawa. Send copies as well to Claude Menard, Manager, Canada Employment and Immigration Commission, 300 Laurier Ave. W., Room 575, Ottawa, Ont. K1P 6B6

ADVOCATE for fair & equal job opportunities for women

ANNUAL MEETING OF MEMBERS CENTRETOWN COMMUNITY RESOURCE CENTRE

The Centretown Community Resource Centre, otherwise known as the Centretown Clinic and located at 342 MacLaren Street, will hold its annual meeting of members on Monday, February 5th, 1979 at 7:30 pm in the Jack Purcell Community Centre, 320 Elgin Street.

Members are advised that a revised set of by-laws will be presented to the annual meeting. A draft of the revisions will be available January 15th at the Centre. Members wishing to comment on the proposed changes are invited to meet with the By-law Review Committee, at the Centre, between 3 and 7 pm on January 17th.

Members are also advised that nominations to the Board of Directors will be received by the Nominating Committee until noon on February 2nd. Nomination forms are available at the Centre.

Québec journal ~ October/November

by Sondra Corry

October 23—"What you are proposing is a revolution." These were the words of Québec premier René Lévesque after being presented with a copy of the report "Egalité et indépendance" prepared by Le Conseil du statut de la femme (Québec's Council on the Status of Women). The report, containing some 300 recommendations, was released to the public today in Montréal and distributed to centres across

Québec. A year in the making, the report represents proposals from individuals as well as from groups from every part of the province; it concerns itself with every issue upon which women have focussed. (See separate article elsewhere in UPSTREAM) The report recognizes women's economic situation as the source of our inequality and thus is a major proposal for change, if not revolution. Yet media coverage of the report was disturbingly weak. Mon-

tréal's liberal French-language daily Le Devoir gave the report good coverage, but hardly thorough. The conservative English-language Gazette published a story emphasizing women's passive role resulting in a dependence on alcohol and drugs. Half of the article, including the headline of the story, was devoted to the psychiatric problems of women. While the CSF report did indeed include these problems, one can only question the choice of this particular pro-

blem in light of the report as a whole. The newspaper which serves Montréal's business community perhaps recognizes more than women themselves the "revolutionary" implications of a change in women's economic situation. On Montréal's CTV evening news, Marguerite Senecal was given a few minutes to review the release, but the time allowed was not at all proportionate to the report's importance. By 11:00 the report had disappeared from CTV's review of the day's events, although viewers were given a lengthy story about mushrooms and an irrelevant report about a Vancouver public library's display of formerly taboo literature. (Marilyn French writes in The Women's Room that she believes television is one of the most conservative forces in North America today, comparable only to the Catholic Church. Women who monitor the press might insist on a modification of her statement to include the major daily newspapers.) The coverage, or more accurately the non-coverage, of the CSF report alone would indicate that Québec women's groups would be well-advised to make a study of the bias of media in Québec, especially English-language press and television "news" programming.

October 26—CBC TV's "Reach for the Top", a television quiz show for high school students began a new season today, but its poor representation of girls on the competing teams is not new. The weekly competition features Montréal-area high schools such as Laurentian Regional, Dorval, Alexander Galt Regional, and Laval Catholic competing in a pyramidal contest, the winning team earning scholarships for its school. Each week the four-member teams sent to the competition consist of either four boys or at best three boys and one girl. It is not unusual to see two all-boy teams, although most, if not all, of the teams represent coeducational public high schools. Alexander Galt Regional, for example, has sent teams for the past four years; 15 of the 16 students chosen for those teams have been boys, although girls are always at the taping session in the cheering section. One can only wonder if there is something about the show itself that encourages the high school coaches to enlist or choose boys. The announcers on the show have always been men, although the judges are usually one man, one woman. Probably the problem goes back to the English high schools in Québec which propagate "the lie", as Barbara Grizzuti Harrison explains in her Unlearning the Lie: Sexism in the Schools (1974), and neither recognize the nature of "the lie" nor have begun to deal with its "unlearning." An interesting aspect of the teams' performance, however, is that because high school girls are encouraged to learn the arts, and boys the sciences, the teams invariably do poorly on questions of music, and art, but do well on science, history, and math. A wise coach might, then capitalize on the system's sexist training by sending a team of two boys and two girls, thus ensuring the team's coverage of all subjects.

November 8—Toronto punk rock group "The Wives" met further protest when it appeared

at Le Théâtre St. Denis in Montréal last night. The group has been the object of protest in Toronto and Ottawa due to its former name, "Battered Wives" and its logo, a fist, a lipstick imprint and a drop of blood. About 200 demonstrators organized by Montréal's Women Against Violence Against Women tried to block entrance to concert-goers. There are conflicting reports as to what happened next, but all reports agree that when Montréal's riot squad arrived with riot helmets, clubs, and tear gas, there was an extremely violent scene and treatment by police was very heavy-handed. Fifty-seven people were arrested, and one woman was dragged by her hair to a paddy wagon. Forty demonstrators made their way into the theatre and when the group appeared, threw tomatoes and eggs. The groups, which had announced their name change a few days previous to the incident, had also announced that it would use the new name only when a concert was in jeopardy, and it would continue to use its original name on all record releases. CBC's weekly radio news review "Sunday Morning" gave considerable coverage to the incident and indicated that WAVAW had given the group just what it wanted, that is, sky-rocketing fame and record sales, which it would not have had without the protests. One of the commentators sang a tasteless song, "Thank-you, ladies," on that theme, failing to recognize the seriousness of the subject of women being beaten by their husbands. What CBC failed to mention is that WAVAW has also gained press coverage from the incident. For although most coverage by the media is critical of the women, the women have had the opportunity to explain the problem and to make the connection between violence against women in media, and violence in the home and on the street. On a slightly more sympathetic program, "Hersay," Montréal's FM radio station CHOM presented the issue the morning after. Host Trevor Oliver expressed distaste for the violence of the demonstration, the origin of which he attributed to the women, but noted that this incident might stir the rock world into recognizing that if it does not root out its negative attitude towards women, it will not sell records. The event did, indeed, disturb the electronic media. It is startling to realize that a confrontation of this severity, involving police violence, can be totally ignored by the major local daily papers. The next morning, the Gazette used editorial space to advise a bachelor on what it means when a woman begins to pick lint off his suit.

November 10—The appointment of Claire Bonenfant to the presidency of Le Conseil du statut de la femme was announced today in Québec City by Lise Payette, minister responsible for the council. Bonenfant, who has for some time worked for the cause of Québec independence as well as for the cause of women, replaces Laurette Robillard who has announced her resignation. Robillard was an appointee of the former Liberal government when the council was formed in 1973.

Just how well does the present Criminal Code protect you from sexual misconduct?

Our latest Report to Parliament, entitled "Sexual Offences", examines the weaknesses and anachronisms of the current Code sections dealing with sexual offences and recommends ways to improve them. These proposals would provide better protection for everyone and, in particular, for children and special groups; abolish spousal immunity from sexual assault charges; broaden the protection of young people against incestuous behaviour, and, equalize the law for both women and men.

For a copy of this Report, please write to:

Publications Clerk
Law Reform Commission of
Canada
130 Albert Street, 7th floor
Ottawa, Canada K1A 0L6

Le Code criminel vous protège-t-il vraiment bien contre l'inconduite sexuelle?

Notre tout dernier rapport au Parlement, intitulé "les infractions sexuelles", met en lumière les faiblesses et les anachronismes des dispositions du Code criminel relatives aux infractions sexuelles. Il contient plusieurs recommandations destinées à améliorer ces articles du Code. Advenant leur mise en oeuvre, ces recommandations accorderaient une meilleure protection à chacun, tout particulièrement aux enfants et, à certaines catégories de personnes; elles aboliraient l'immunité des époux face aux accusations d'attentat sexuel; elles accorderaient une protection accrue aux enfants et aux adolescents contre les comportements incestueux et elles permettraient aux femmes et aux hommes de recevoir un traitement égalitaire devant la loi.

Pour obtenir un exemplaire de ce rapport, veuillez écrire au:

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Puretex workers strike for human rights and equal pay

by Maureen O'Hara

At a textile factory in Toronto called the Puretex Knitting Company, a surveillance camera keeps watch over the 200 women who work there, for \$3.60 an hour, as they go in and out of the washroom.

The employer, sitting in his executive office, also watches eight other surveillance cameras, which monitor these women at their cutting tables, sewing machines and pressing machines, from the time they arrive in the morning until the time they leave at night.

In protest to the suggestion that they will steal if not monitored, and in protest to what they consider a basic infraction of their human rights, these predominantly foreign born women and 20 men employed by Puretex went on strike in November.

The women are also demanding equal wages with the male employees in the plant.

After waiting more than a year for the Ontario Human Rights Commission to respond to their grievance, the Puretex workers were told the commission had decided the use of cameras was not a violation under



Textile workers at Puretex: on strike for better wages and working conditions — and against sexism.

the law. Undaunted by this, the workers took action into their own hands and are rallying support from women's organizations, other unions and individuals throughout the province.

In Ottawa last month individuals leafletted outside of Marks and Spencers, encouraging shoppers to boycott Puretex products for sale in the store (see side-bar). And in a rally in To-

ronto 200 supporters came out.

Attempting to bring the employer back to the bargaining table these women are asking supporters to call MP's and send telegrams to the Minister of La-

bor for Ontario, Robert Elgee, asking him to intervene.

Puretex brand name products include: Four-wheel drive, Jaguar, Saint Julien, Seaforth and Saint Michael.

Marks & Spencer leafletted

On Saturday, December 9, eight women and one man supported the Puretex textile workers by leafletting customers of the Marks and Spencer department store branch on Ottawa's Sparks Street Mall. Some St. Michael's sweaters, the M&S house brand, are manufactured by the Puretex women.

After failing to follow through on his threat to call the police, the store manager, attired in a three-piece suit and mustache, became somewhat unstuck.

"You're all crazy, this is a good product," he told leafletters.

When told about the spy cameras under which the product was made, he said he didn't

know why they were there, he wouldn't put them on his employees, but "if you have nothing to hide, you have nothing to fear."

"Good for lining a bird-cage" he said to one customer who had accepted a leaflet.

"Roll it up and smoke it" he said to another. She gave him a look of pure contempt.

Perhaps the manager's best moment came when he asked the female leafletters, "Shouldn't you be at home, don't you have kids to take care of?"

Turning to the lone man, he attempted male bonding, "Hey, don't you have something better than this to do on your day off? I know I do" (leer).

Customers' responses were

substantially more positive. Although the leafletters were not urging a boycott (this is illegal), a number of customers refused to enter.

One woman who said she was a staunch M&S fan, asked the manager to put up signs identifying the sweaters made by Puretex so that shoppers could avoid them.

An elderly woman said she didn't normally support strikes but she did this time:

"I've seen textile factories; people shouldn't have to work under those conditions."

One husband told his wife "You're not going to take that dirt."

"I damn well am," she said, and did.

NDP women plan policy

by Pat Daley

Delegates to the first NDP women's conference, Nov. 18-19, faced the news that employment services for women will lose their funding, because women are no longer a priority.

That means that services like Times Change, Women's Career Counselling Service in Ottawa and Womanpower in London are in danger of folding. All these services have a higher placement rate than any government program.

The concept that the nation could have a sound economy if only married women left the workforce is "utter damned nonsense," said CUPE president Grace Hartman in her address to the delegates.

"Women, for the most part, are still employed in occupations designated in our society as 'Female'...The departure of women,

married or otherwise, from the workforce - even if it was possible - would not provide great employment opportunities for men."

A two-part strategy was adopted at the conference, stating that there should be a "comprehensive program to promote equality for women, both in the economy and in the family".

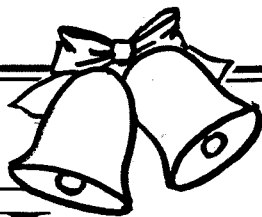
Further, this should form an integral part of the NDP platform.

Pointing to the strikes at Fleck, York University, The British American Bank Note Co. in Ottawa, and others which show that "women workers are beginning to take their destiny into their own hands and recognize the importance of collective action", delegates agreed to encourage and support these efforts. They also said the NDP should strengthen its ties with other women's groups in the community.

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EDITORIAL TRUE DOUGH CHRISTMAS

by Alma Norman
(with apologies to "The 12 Days of Christmas")

On the first day of Christmas,
my True Dough said to me
"Sorry, sister, that's how it will be"

On the second day of Christmas,
my True Dough said to me
"Milk powder's up" and
"Sorry, sister, that's how it will be"

On the third day of Christmas,
my True Dough said to me
"Training Allowance down,
"Milk powder's up" and
"Sorry, sister, that's how it will be"

On the fourth day of Christmas,
my True Dough said to me
"Outreach is out,
"Training allowance down,
"Milk powder's up" and
"Sorry, sister, that's how it will be"

On the fifth day of Christmas,
my True Dough said to me
"Forget UIC,
"Outreach is out
"Training allowance down,
"Milk powder's up" and
"Sorry, sister, that's how it will be"

On the sixth day of Christmas,
my True Dough said to me
"High rent's a bummer,
"Forget UIC,
"Outreach is out,
"Training allowance down,
"Milk powder's up" and
"Sorry, sister, that's how it will be"

On the seventh day of Christmas,
my True Dough said to me
"Tough if you're pregnant,
"High rent's a bummer,
"Forget UIC,
"Outreach is out,
"Training allowance down,
"Milk powder's up" and
"Sorry, sister, that's how it will be"

On the next two days of Christmas
my True Dough said to me
"Can't waste the coin on family planning,
"Tough if you're pregnant,
"High rent's a bummer,
"Forget UIC,
"Outreach is out,
"Training allowance down,
"Milk powder's up" and
"Sorry, sister, that's how it will be"

On the tenth day of Christmas,
my True Dough said to me
"Jobs are for fellas,
"Can't waste the coin on family planning,
"Tough if you're pregnant,
"High rent's a bummer,
"Forget UIC,
"Outreach is out,
"Training allowance down,
"Milk powder's up" and
"Sorry, sister, that's how it will be"

On the eleventh day of Christmas,
my True Dough said to me
"Women work for extras,
"Jobs are for fellas,
"Can't waste the coin on family planning,
"Tough if you're pregnant,
"High rent's a bummer,
"Forget UIC,
"Outreach is out,
"Training allowance down,
"Milk powder's up" and
"Sorry, sister, that's how it will be"

On the twelfth day of Christmas,
my True Dough said to me
"You've got a problem,
"Women work for extras,
"Jobs are for fellas,
"Can't waste the coin on family planning,
"Tough if you're pregnant,
"High rent's a bummer,
"Forget UIC,
"Outreach is out,
"Training allowance down,
"Milk powder's up" and
"Sorry, sister, that's how it will be."

THE ANNOTATED TRUE DOUGH

(Merry Christmas—be of good sneer!)

"Milk powders up"—The removal of the milk powder subsidy has meant that low income families can no longer afford this essential part of a nutritious diet or are being discouraged from buying it.

"Training allowance down"—Canada Manpower's job retraining allowance is cut from \$45 weekly to \$10 if your spouse is employed or you are living at home with your parents. This discourages women from taking such training since \$10 doesn't even cover bus fare—let alone daycare or lunches!

"Outreach is out"—Funding of specialist agencies teaching job hunting skills to women is gone effective April 1979. Women qua women have been removed as a target group for government employment strategies. Despite the fact that the employment rate among women is 58 per cent higher than among men. Despite the fact that most of the agencies, such as Ottawa's Women's Career Counselling Service, have a long term job placement rate twice as high as Manpower's.

"Forget UIC"—(1) UIC benefits have been cut from 66 per cent to 60 per cent of your previous salary. For a woman who was earning the average woman's salary of \$8,200 p.a., this means a cut in UI benefits from \$104 weekly to \$95. A man who was earning the average man's annual salary of \$15,500 is unaffected by the cuts. He still gets the UI weekly maximum of \$160. (Think: What does this policy do to the woman who was earning minimum wage?) (2) UI has been eliminated for people working less than 20 hours a week. Most part-time workers work less than this period. The vast majority of part-time workers are women. (3) UI has been made harder to get for people re-entering the labour force. Most re-entrants are women.

"High rent's a bummer"—The government's phasing out CMHC involvement in providing housing for poor families. Sixty per cent of female single parents are poor.

"Tough if you're pregnant"—As Stella Bliss found out, the government takes pregnancy into account to disqualify you from getting UIC—even if you'd otherwise be eligible.

"Can't waste the coin on family planning"—Health & Welfare Canada has cut its family planning budget by 50 per cent at a time when teenage pregnancies are increasing and enforced sterilization is being practiced.

"Jobs are for fellas"—Women contribute to the GNP. The economy needs us. Even if we sent home all the 2,212,000 married women who had jobs in Canada last year, and gave their jobs to the 212,000 unemployed married men, there would still be 2 million jobs left over.

"Women work for extras"—40 per cent of working women are single, divorced or separated. Most of the 60 per cent of married women who work do so to bring family incomes above the poverty level. Despite the fact that women are now working out of need, we also claim the right to work as a human right, irrespective of need.

"You've got a problem"—Yes we do. The problem is that the Liberal government wants to get women out of the work force—just like it did in 1945 when, at the end of the war, not all of us wanted to stop working and go back home. The result then was coercive legislation—to force us home whether we wanted to (many did) or whether we didn't (many didn't). This time, we're on to their game. Women are not going to be pushed out of the labour force—once was enough!

LETTERS

Hearst trial ultimate in violence against women

Dear UPSTREAM:

I have noted in the past that your paper places great emphasis on the subject of violence against women. I have enclosed an article which, I feel, very clearly and powerfully describes the "no win" situation in which many female victims of violent crimes find themselves.

The article itself is an analysis of the kidnapping and trial of Patricia Hearst. Kathleen Barry argues that, more than anything else, Ms. Hearst has been the victim of unrelenting and, unfortunately, unquestioned, patriarchal judgement. The article is both interesting and thought provoking. It is the only major article I have seen which attempts to view the Hearst case in a broader context than the classic "rich kid who done bad."

There appears to be a conspiracy of silence with regard to Ms. Hearst being the victim of violent crime. Is it, in fact, the patriarchal society which is still preventing this feminist can of worms from being opened?

The case of Patricia Hearst is one of the most violent and highly publicized crimes against women of this decade. Yet, true to form, it is Ms. Hearst who is considered guilty, not only of robbing a bank, but also of allowing herself to be kidnapped, of being raped, and, most importantly, of trying to survive when it would have been easier for the patriarchal society if she had been dead and forgotten. Is this any different than what happens to most rape victims?

Ms. Hearst's case is only one example of criminal and legal violence against women. We must fight to prevent violence on all levels and against all women. I question how effectively, or honestly, feminists are doing that when one of the most blatant examples of it is ignored.

One of the convicting, male jurors said, after Ms. Hearst's trial, "So what if she was raped. I think the testimony about the rape was irrelevant." His statements related to Patty, but they are echoed again, and again by jurors all over the world. Can we, as feminists, stand back and let that kind of statement go unquestioned?

It shows so clearly the depth of society's misunderstanding of

rape victims. Even though the statement showed obvious bias, it was not questioned by either the judge or the press. Have we questioned it ourselves?

Ms. Hearst's wealth, her family's power, and her so called special status are only red herrings thrown in to divert attention from the more important issues. They may be relevant to the Hearst corporate policies, but they are not relevant to Patty's case.

Ms. Hearst is first and foremost a woman. Not a rich or privileged one, just a woman. She was and continues to be violated.

Do we lend our support to all women, or just to a particular, easily handled, class? As feminists, we are no better than the rest if we continue to allow ourselves to look at only those elements of the case considered to be acceptable by the male dominated press, courts and society. To date we have done little but echo their views. Feminists too have condemned Patricia without questioning why.

I would strongly urge UPSTREAM to evaluate its position vis à vis crimes against women and the case of Patricia Hearst. I would like to see you print an article on the feminist aspects of the case as they relate to the perpetuation of violence against women in Canada. This case sums up, on a large scale, what is happening to thousands of women on a less publicized scale. She has been condemned as a woman and punished for the sins of the wealthy class. If we let it happen to her, we are letting it happen to ourselves. We are, by our silence, allowing the patriarchy to continue, unquestioned, to consider women as unreliable, unbelievable, and easy to victimize.

Many feminist organizations in the US are supporting Ms. Hearst. This includes the National Organization of Women. I think Canadian women should join them because we are living in the same kind of male dominated society.

Please consider my request. If you should want any more information I would be happy to speak with you at any time.

Thank you.

Sincerely
Melissa Raven

Upstream discriminatory?

Dear UPSTREAM:

Being a male by some cruel political twist of fate, I write to you with no small amount of uncertainty.

I read your July and August issues, and would like to offer a general reaction. In your underlined quest for equality and understanding, I assume that you believe that at some point men must become involved in the dialogue, with a hopeful result that both men and women will better understand each other's needs, intricacies, problems, hopes and dreams.

I assume also that in your search for the elusive solutions to today's problems, that you

would rather break down the walls of alienation and confusion rather than building them up.

After reading your publication, I was left with the feeling that I should feel guilty, not especially from the mirrored image of a male-dominated society, but rather from the fact that I was born a male, and am therefore suspect. One of the enemy.

Just as women should never have to apologize for being female, why should men be put in that position?

In the July and August issues, you ran advertisements looking for women contributors. One of the very real results so far of the feminist movement has been

FORUM

Gay bars ~ sad bars

BY JUDITH LEMAY

Friday Night. Women's night. 10 o'clock. Not many people. The music is not too loud. Slowly the place fills up with people and with smoke. The noise level rises. An ordinary bar, the same in any city. Fluorescent lights - the disco duck world.

The style here is the same as in the so-called straight of het bars. Same game, same stakes. Coldness and sex mixed, physical promiscuity and emotional distance, plastic sensuality, plastic sex, shabbiness. Real ties, phony ties, artificial ties, disco ties, necking ties. It's the seduction starting line. They're off and running! There are victor and vanquished, active and passive, seducer and seduced. Mechanical and technical games. Everyone comes on to the one who gives off the sexiest vibes, the best looker, and she loves it. By being passive, she conquers her vanquishers and the roles are reversed.

It happens everywhere, all the time. Appearances are important: stereotypical movements, coded plastic gestures, the right costume, "the chrome look", stage movements, forced smiles. Role playing exists here like anywhere else: dominant-passive, male-female, the realities of bar life, gay or straight.

But all this is neither surprising or shocking. Patterns of thinking and behaving are products of our society. Our economic system encourages women to participate in the exploitation of women whether by women or by men. We are all, men and women, brainwashed in the same sink-competition, alienation, individualism, isolation. We relate as one object to another, not as subjects, person to person. We stay on the surface. Unfortunately women fall into the same trap. The relations women establish between themselves are no more original, creative, profound or human than those men establish with each other or with women.

It's not easy to swim upstream. It's not easy to desire

change, to be inventive, to be progressive, but I think that feminists want that kind of profound change.

How can we go beyond the limits set by the system? By looking at society as it is, by criticising, in order to make a different and better world. We must be aware of the roles the system imposes on us. The disco world is a good example. It pays. That's what matters. (What's good for general Bullmouse is good for the USA) Money is more important than human beings; it destroys human values.

And what about the oppression of women? The challenge to women is to change the society we live in, to create new relationships based on solidarity and on equality; The challenge is to move from illusion to truth, from the artificial and the plastic

to the natural and spontaneous, and to add respect, sensitivity, warmth and tenderness to sensuality and sexuality.

If we want to talk about equality between men and women we must first of all talk about equality among women. We must change the structures, the institutions, the doctrine, thoughts, ideas, behaviour and attitudes in order to liberate ourselves from sexual roles, to break the chains of inequality and oppression and to live - live free and lovingly.

But women's oppression is intimately linked with our capitalist system since the system nourishes exploitative and unequal relationships between people living within it. Our lifestyles, our competitive spirit and our psychology are a result of the existing economic system.



Les bars gais ou les tristes bars

par Judith Lemay

Vendredi soir. La soirée des femmes. Vers dix heures, il n'y a pas tellement de monde. La musique n'est pas trop forte. Tranquillement la place se remplit et la fumée envahit l'atmosphère du bar. Et puis, le volume monte. Bar typique que l'on peut retrouver aussi bien à Ottawa qu'à Montréal, Toronto. Lumières fluorescentes, le monde disco-duck.

Le comportement ici est le même que dans tous les bars dits "straight" ou "het." Les mêmes jeux se perpétuent ici aussi, les mêmes jeux se vivent. Froideur et sexe, proximité-promiscuité et distance, sensualité, sexe, froideur, plasticité, mesquineries s'entremêlent. Liens réels, liens fictifs ou faux, liens artificiels, liens à la disco... jeux de séduction, la chasse commence, c'est parti mon "Kiki." Il y a les conquises et le conquérantes, les passives et les actives, les séduites, les séductrices. Jeux mécaniques et techniques. Celle qui émet le plus d'ondes sexuelles, la plus "cute" devient celle à qui on fait le plus d'av-

ances et elle s'en réjouit fortement: c'est la gagnante, la championne de la soirée! La conquise devient donc la conquérante et les rôles se renversent.

Des situations comme ça se vivent tous les jours partout. Les apparences sont importantes: gestes codés, stéréotypés, gestes plastiques, habillements stéréotypés, chronés, des airs d'allées, de faux sourires. Les rôles surgissent ici comme ailleurs: de dominant-dominé, à la mâle-femelle, réalité des bars gais ou "straight."

Mais tout ça n'est pas surprenant, ni même choquant: ces attitudes, ces comportements, sont un produit de notre société. On vit dans une société de consommation où l'exploitation est la préoccupation première. Les femmes participent à l'exploitation sexuelle des femmes par les femmes ou par les hommes. Le système économique dans lequel on vit ne demande pas mieux. Nous sommes tous et toutes exposés à subir le même lavage de cerveau. Monde de compétition, monde d'aliénation, monde d'individualisme, monde de division. Relation d'objet à objet et non de sujet à sujet, de per-

sonne à personne. On reste à la surface. Et malheureusement les femmes tombent dans le même piège. Les femmes n'établissent pas de liens plus ni plus créateurs, ni plus profonds et humains que les hommes entre eux et les hommes et les femmes. Il n'est pas facile de combattre cette situation. Il n'est pas facile de vouloir changer, d'inventer, d'être progressiste, mais je crois que les femmes féministes désirent ces changements profonds.

Comment peut-on dépasser ces limites que le système encourage? Peut-être en regardant la société telle qu'elle est, en la contestant pour en arriver à un monde différent et meilleur. Il faut pour cela nécessairement être conscient des comportements que le système nous dicte. Et le monde disco en est un très bon exemple. Ça paye. C'est ce qui compte. L'argent prime sur l'être humain, l'argent brime les valeurs humaines.

Et que ferons-nous de l'oppression des femmes? C'est aux femmes de changer la société dans laquelle on vit, de créer des liens nouveaux, des liens de

sororité, de solidarité, d'égalité entre elles, c'est aux femmes elles-mêmes de passer du faux au vrai, de l'artificiel et du plastique au naturel et au spontané, du superficiel à la profondeur, d'inclure respect, sensibilité, chaleur, tendresse à sensualité et sexualité.

Parler de volonté et de soif d'égalité entre hommes et femmes implique évidemment et avant tout l'égalité entre femmes: changer les structures, les schèmes, les doctrines, les pensées, les idées, les comportements, les attitudes, se libérer des rôles sexuels, briser les chaînes de l'ingalité et de l'oppression, et vivre, vivre la libération, vivre l'amour.

Mais l'oppression des femmes est intimement liée au système capitaliste dans lequel on vit, puisque ce système nourrit des liens d'exploitation et d'inégalité entre les gens vivant dans ce dit système... Notre façon de vivre, notre esprit de compétition, notre psychologie résultent des structures économiques existantes.

Letters...

that the classified sections of newspapers changed their discriminatory headings, "Male Help Wanted" and "Female Help Wanted" to the genderless, "Office Help Wanted."

The results of this mere type-setting alteration have not been small. Aside from the fact that jobs were no longer exclusively thought of as women's or men's jobs, this single change has been a demonstration of the start of a new working consciousness. And with it (hardly anyone seems to have noticed this), many men, formerly closeted by social pressure and some degree of stigma into boring, useless sales jobs, now found themselves making the quiet transition into what they considered more sane occupations in the secretarial field: Telex operators, switchboard operators, private secretaries and so on.

The new is replacing the old; the change is far from being

complete, but society is slowly, cautiously adjusting itself to visions of fairness and equality as a direct result of the feminist movement.

In this way, which is just one small example the feminist movement has, either by accident or by logical extension, helped the male element of society too. However, the last remaining publication which insists on continuing the cancered era of "Help Wanted" or job discrimination is UPSTREAM, by its insistence that only women are capable, worthy, or intelligent enough to be members of its staff.

Clearly, UPSTREAM is a women's publication, but tell me, would it not be of more benefit to the feminist movement and to society in general if this paper threw away its self-imposed shackles of discrimination and allowed men to contribute, to react, to discuss on a regular

basis? If you do not allow for increasing diversity in this way, you will be building a new wall of alienation to complement the old wall that you will be unable to break down.

The primary goals of the feminist movement, as I understand them, are simply to change this unquestionably discriminatory society into a just and equal one; to melt the credibility gap that exists between men and women; in short, to understand and be understood, with all the resultant social, political and economic benefits.

In a letter to the editor in your last issue, Faye Bryers said, "I support your paper as I believe it offers alternative ideas and useful information to raise women's consciousness, and so indirectly men's." I echo and so indirectly men's." I echo her statement, but would add that I believe UPSTREAM would quadruple in reputation,

influence, meaning and scope should it expand to include feedback and open, honest, discussion in good faith with men. Should you reach that point, the feminist chain reaction would accelerate an hundredfold.

I could go on at greater length, but I will leave room for others to air their views. I leave with one final note: As managing editor of a Montreal weekly newspaper, I now look apprehensively towards the next time I will have to hire a reporter.

The problem is this: If I am faced with two candidates, and, all other qualifications being equal, one is male and the other female, which one should I hire? If I hire the man, is it because deep down inside I want to continue this male-dominated society; is it because I am discriminating against the woman?

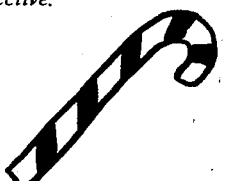
If I hire the woman, is it, because I have been sufficiently intimidated by the feminist

movement; is this in turn a discrimination against the man? It seems to me that I would be either committing simple discrimination or reverse discrimination, but in either case the choice would not have been fair.

If I resorted to flipping a coin, and it landed on your paper, I fear it would land on its side.

Fred Dafoe
Editor
News & Chronicle
Montreal

Note: UPSTREAM's policy is that men may contribute to the paper, but may not be members of the staff collective.





LAW FOR WOMEN

by Shirley Greenberg

Family Court is one division of Provincial Court, the other section of which is concerned with criminal matters. In Ottawa, the Family Division is located on Bronson Avenue, the Criminal Division at 1 Nicholas Street.

There are now three judges at Family Court: Judges Michel, Hamlyn, and Guzzo (the latter to be sworn on December 5, 1978); the fourth, Judge Goulard, is on sabbatical with the Law Reform Commission for two years.

Family Court deals with juvenile cases under the Juvenile Delinquents Act, Children's Aid Society cases under the Child Welfare Act, and family disputes under the Family Law Reform Act, except where property is involved. Some Criminal Code matters are dealt with in Family Court, including actions involving domestic violence under the "threatening" section of the Code, 745. To initiate an action, one files an application under the Family Law Reform Act on the special forms provided by the Court or, if proceeding under the Criminal Code, you lay an "information" stating that you have sufficient reason to believe that the person accused has committed an act prohibited by the Code, and specify the section of the Code.

Other courts also deal with family problems. In Ontario, an action may be initiated in County Court or the Supreme Court of Ontario. Generally, one of these courts is selected in preference to Family Court if the dispute is complex or if larger amounts of money are involved. When asking which court should you choose, there is frequently no clear answer.

If a woman wishes to proceed in Family Court, she does not necessarily need a lawyer, especially if the problem is simple. First, she should telephone the in-

take office and arrange for an appointment. The court officer will discuss the problems and help her make out the forms. If she needs to discuss the legal aspects, duty counsel can be consulted. Duty counsel is the lawyer placed on duty at Family Court by Ontario Legal Aid Society to assist in preparing and presenting a case, without charge. Of course, a woman often has already seen a lawyer at one of the legal aid community clinics.

In proceedings under the Family Law Reform Act, it is possible to get an immediate order for, say, custody of children, without notice to the husband (called an "ex parte" order) but only if you can demonstrate to a judge that the situation demands it. This is likely only if there is a real fear of violence or abduction of the children, and if you can support that fear with evidence.

The usual procedure is that once the required forms are filed, you apply for an "interim order" for custody, support for yourself and the children, and, if necessary, a restraining order to prevent your husband from molesting, harassing, or annoying you. You may also need an order giving you exclusive possession of the family home, in which case your husband is prevented from entering without your consent.

Before you get your interim order (which is "interim" because a trial has to be held, or consent obtained, before it is final), you are required to go before a conciliation officer who attempts to get a settlement. If that procedure is successful, then it means that agreement has been obtained on what the interim order is to contain, and the lawyer for one of the parties, or all parties and all lawyers, can then go before the judge and explain that all have agreed on the terms, and the judge will usually sign the interim order, possibly after asking a few questions.

You do not get an interim order right

away after filing your forms, but only after the forms are served on your husband and he knows which day to show up at court. All parties usually come to court that day, but if the lawyers can come to agreement, knowing what each client wants and is prepared to accept, then the clients take no part in the proceeding. It is good to be there with your lawyer just in case negotiations continue and changes are being made right up to the last minute. If you are interested in the court process, you can accompany your lawyer for the conciliation proceedings or when the agreed-upon settlement is presented to the judge.

Usually the date for conciliation is about one week after the papers are filed. It cannot be less than three days from the day you serve the papers on your husband because court rules require that he have at least two clear days notice of a court hearing.

Usually at the time you file your application for both the interim order and the final order, you get two dates: a date for the interim hearing (conciliation), and a date for the trial itself. The trial date will be several months away, usually three months. However, seldom is a trial held because the interim order can become a final order if all parties agree. Agreement to do this means that everyone avoids the expense and aggravation connected with a full trial.

If a trial is held, it is because the two parties cannot come to any agreement and have decided to submit their cases to a judge. The judge must be impartial, must judge the case on the facts, and the facts must be set out by way of "viva voce" (in person) testimony, by the witnesses, testifying under oath. The witnesses must be clear about what happened, how it happened, when it happened, or else the judge will dismiss the case. If you have a lawyer, the lawyer helps you sort out what happened and prepares you for the kind of questioning necessary to get the facts out. It helps if you make a record in writing of incidents as they happen, or very shortly after, so that nothing important is forgotten.

A trial is an adversary proceeding, with each side presenting its case in the best possible light. It begins usually with the

applicant's lawyer introducing herself, then, the lawyer for the respondent, giving a brief summary of the facts to be proved and the objectives aimed at (what the order is to provide).

Then the applicant's lawyer calls her client to the stand. The witness is sworn, then examined by her lawyer in order to get the evidence on the record. After this, the witness remains in the witness box while the husband's lawyer cross-examines her. The cross-examination is a testing of evidence. The objective is to get any information out that may not have been revealed, especially if it improves the respondent-husband's case. The witness's credibility is tested, for if she is not to be believed, that will be the end of her case. Generally, the lawyer cross-examining will want to improve her case, and destroy the other side's case.

After all the evidence is in, by examining and cross-examining all witnesses, both lawyers make submissions to the judge, telling the judge what she should do. Then the judge will render her decision, sometimes right away, sometimes reserving it for a later date; sometimes it is in writing.

An appeal is possible if the decision was not favourable to you and if you have grounds to appeal. Usually you cannot get an appeal on the facts in evidence are wrong, because it is incumbent on you to get the proper facts out before the trial judge. Most appeals have to do with interpretations of the law, where it is alleged that the trial judge was mistaken in some way. If you decide you want to appeal, it is important to do so quickly after a trial, because court rules give only limited time in which to decide whether to challenge a decision.

A woman does not have to have her own lawyer when proceeding with an application through Family Court (she does in any other court, however.) But if there is any chance at all that her rights may be prejudiced, she will be protected only if she does have her own private lawyer, or at least if she can get duty counsel to act on her behalf when she appears in court. If a woman has no money of her own, or no control over the money, she can get a legal aid certificate and hire her own lawyer, who will be paid by Legal Aid.

The Advisory Council on the Status of Women faced heavy criticism from Progressive Conservative MPs when president Yvettes Rousseau appeared before the Commons manpower committee.

Rousseau, in her third year as head of the government-appointed Council, was there to tell MPs that government plans to tighten the unemployment insurance program discriminate against women—the lowest paid, last-hired, first-fired members of the work force.

The MPs, including David Macdonald—the official spokesman on women's—raked Rousseau over the coals on grounds the Council has not been doing its job well at all.

Why, they asked, didn't the Council protest the insurance measures at the government level long before the proposals started winding their way through the parliamentary process? Isn't it the Council's job to advise the government on policy affecting women? Why didn't they insist on being consulted before the plans were drafted or finalized? And generally, why hasn't the Council been hard at work troubleshooting during this critical time in the economy when women have been made scapegoats for problems such as unemployment?

And, more to the point, why hasn't the Council referred its claim of discrimination in the insurance proposals to the Canadian Human Rights Commission for a ruling?

Although Liberal MPs on the other side of the room defended the Council against suggestions it is merely an arm of the government, a token showpiece for women, Rousseau's replies to the criticisms were weak. Basically, she submitted



PERSUADING PARLIAMENT

by Marie Harte

that the Council has, indeed, been busy defending women's rights and that her comments on the insurance proposals that very night constituted advice to the government.

"The government will listen to us," Rousseau said proudly. Several MPs, on both sides of the room, chuckled.

The sad part of this is that only 24 hours earlier, MPs on the committee were hard-pressed to distinguish between the Council and the National Action Committee (NAC) on the Status of Women. NAC is a non-government umbrella group representing more than 100 organizations across the country ranging from rape crisis teams and self-help groups to farm women and unions.

The MPs were so ignorant about the organized women's movement that none of them could name either group properly, let alone explain the difference between the two. Some of them had combined the names of the two and come up with a non-existent organization! The result was a foul-up in scheduling. They had agreed that one national organization would suffice to make the case for women on the insurance proposals.

So, NAC was told it would appear that

night before MPs. Then someone on the committee realized the mistake and the Council was told to come. NAC, brief in hand and press conference called, had to bow out at the last minute. Enter the Council with a last-minute brief and ill-prepared answers to tough questions from MPs.

Conservatives realized the bungling later and then called for an appearance from NAC on grounds the Council was a government lackey, therefore not a fair representative of women across the country.

Moral of the story: When you get to the end of your rope, tie a knot in it and hang on.

Women figured in a separate Commons debate on government plans to reduce family allowance to \$20-per-child monthly. In addition, a \$200-per-child refundable tax credit for families with incomes of \$18,000 or less annually is proposed. The credit declines 5 per cent for each additional \$1,000 income. A \$50-per-child tax deduction is abolished and a higher tax exemption for children aged 16 and 17 is reduced to the rate for younger children.

Conservative MPs cried discrimination on this one too. They argued that the tax credit should be based on the individual mother's income, not on family income.

As the measures now stand, a single mother earning \$18,000 or less is eligible for the total tax credit. However, a married mother, who earns nothing or little, will lose her right to any tax credit if her husband has income higher than the ceiling.

Human Rights Commissioner Gordon Fairweather warned the government that the measures are discriminatory on the basis of marital status.

None of these arguments moved Welfare Minister Monique Begin (former executive secretary of the 1968 Royal Commission on the Status of Women by the way). She would not admit that the legislation will have an unequal impact on married and unmarried women. And she insisted there will be no changes in the bill.

Both the unemployment insurance measures and the family allowance measures have been approved in principle by MPs. They are now at clause-by-clause study stage, where MPs can formally propose amendments.

In addition to those measures, Tory critic MacDonald cites these other reasons for his conclusion that the government is conspiring to drive women out of the work force: a reduction in job training for spouses to \$10-a-week from \$45-a-week and continued, repeated statements by ministers that unemployment is largely due to increased participation of women in the labour force.

FEMINIST CONNECTIONS:



COUNSELLING FOR CHANGE

by Helen Levine

One key strategy in feminist counselling is helping women to reassess the value of relationships with other women. Characteristically, women have dreamed of and sought happiness and fulfillment with one man. A feminist counsellor knows how insecure and vulnerable that leaves women. In encouraging women to validate and like themselves as persons, to appreciate their own significance, she at the same time helps women to enjoy, respect, and seek out other women as primary friends and companions. A support network of women friends is seen as crucial in helping us to experience life fully, in its many variations, and to reduce emotional dependence on men.

One of the problems women have in developing such a network is that we are often prone to see ourselves, and are encouraged to think of ourselves as individually different and exceptional. That is, not really like other women.

In other words, we think that what happens to "them" will not happen to "us", and that we personally have moved beyond where most women are at. It's a very tempting position. To feel special, different, unique, is potentially a tremendous boost for the ego.

Patriarchy and the politics of individualism have historically offered select women crumbs of approval, status, and rewards in the name of exceptionalism. The crumbs can be dangerous by way of separating women from one another and arranging for us to compete rather than to connect and cooperate.

I want to share a few of the more typical ways in which I think exceptionalism is expressed among women.

* I know I'll be a better wife and mother than my own mother. I'll never make the mistakes she did. Or be so unloving, sickly, neurotic, selfish, controlling, etc. I'm going to be the opposite of her kind of woman and make people around me happy.

* I'm about to hire a new staff person. All the staff here, except for me, are men. I would like to hire a woman, but I'm a strong believer in the merit system, and after all, I managed to make it. Despite

some excellent applications from women, this job will go to a man because he happens to be the top candidate.

* My marriage is really different. I just don't have the hassles other women talk about. We've got the housework divided up and we don't care about possessions. So we're going to have a very different kind of life and family from other people I know and read about.

* I'll never let myself get sloppy, boring,

or depressing as most women in my neighborhood. No wonder their husbands are miserable and their kids in trouble.

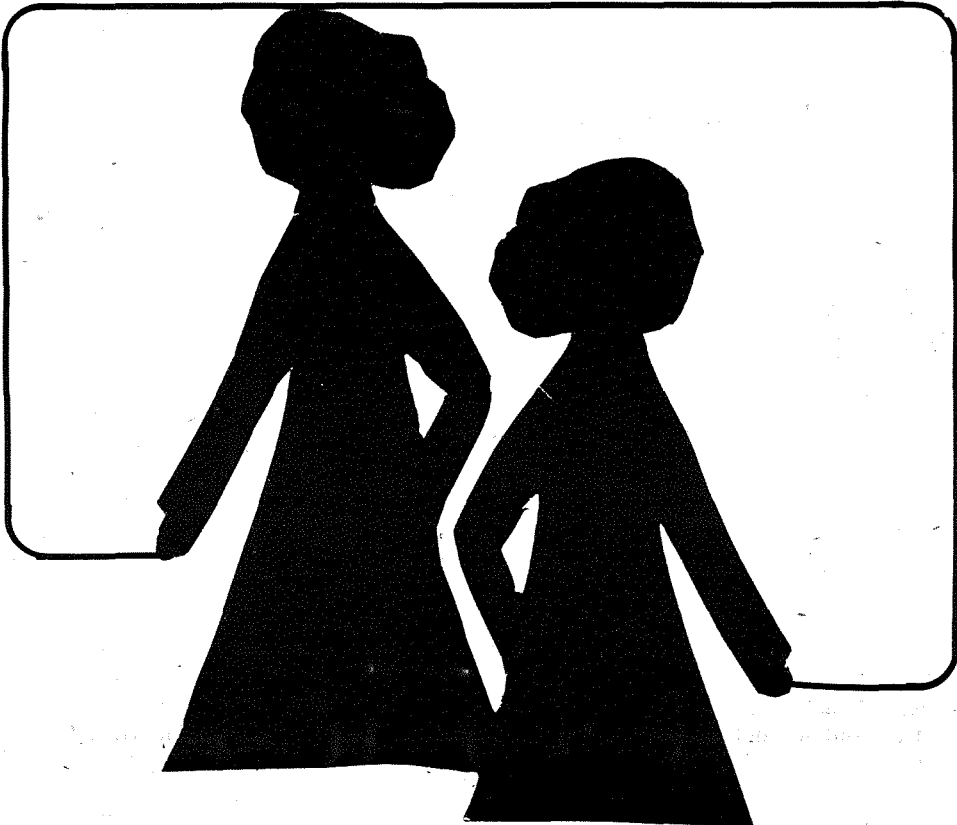
* Betty Friedan, commenting on her daughter Emily (at Harvard Medical School) saying she was a person, not a feminist. Friedan's response went something like this. "Does Emily think she got into medical school because she is so brilliant, so special, or unique? Not so. My daughter should know that she was accepted mainly because other women battled before her for the right to study and practice medicine. Emily owes her dues to the women's movement."

* I'm in a position to invite consultants and guests to participate in my program. I intend to ask a few women but haven't been able to think of any suitable ones, yet. For some reason, men seem to have more expertise, a better command of the topic, the wit, and of course the reputation. Unless I can find some exceptional women....

Feminist counsellors assume there is everything to be gained when women try to change the shape of their own individual lives, at home and in the workplace, and when individual women move into decision-making and strategic positions, personally and/or occupationally.

It is the political interpretation of the individual changes made, of the individual opportunities won, that is crucial. The question to be asked, within a feminist framework, is how and if women who have had a break continue to see themselves primarily as one with, rather than different from, other women.

It seems to me the necessary antidote to exceptionalism is a sturdy grasp of commonality, knowing that women are, with many minor variations on the theme "all in the same boat."



WOMEN HELPING WOMEN

Actively promoting information that destroys stereotypes about women's natural abilities (i.e. nurturance) or inabilities (i.e. rational thought) is something all of us are challenged to do at one time or another. We're going to spend time in this and future WHW columns bringing together data to arm for the battle.

For example, let's take the myth that women who resist a rapist will be murdered because they have resisted. Or, conversely, that if a woman is murdered in the course of a rape, it must be because she resisted.

This myth is often coupled with the advice that in a rape situation, a woman should always act in a passive or even conciliatory manner towards her assailant.

Although this may well be true in some situations, the blanket assertion that it is always true is based on two lies.

Lie number one. Fighting back gets a rapist so angry that he murders. In her study of rape victims, Pauline Bart of the University of Illinois found that there was no correlation between the victim's behaviour and the degree of violence used by the rapist. She is concluding, that not only is the rape planned but also the amount of violence that the rapist intends to use on the victim is part of that plan...up to and including murder. This latter finding is supported by the fact that many rape-murderers actually rape their victims as they lie dying. Thus, it

is not the victim's choice of physical resistance that triggers the rapist's anger and violence. He has done it already—all by himself.

Fred Storaska, in his book "How to Say No To A Rapist and Survive," promotes lie number one by saying that 50 per cent of the time, a rapist will "maim or kill" a woman who fights back. In her book, "Against Rape," Andrea Medea says 80 per cent of women resist their assailants. If Storaska is right, then 40 per cent of rape victims should end up maimed or murdered. In fact, Statistics Canada figures show that only one out of 150 reported rapes is a rape murder. In only seven per cent of reported rapes is the victim badly beaten or wounded (Clark and Lewis). In addition, reported rapes are only one-tenth of those that actually occur and are generally more violent than unreported rapes.

Lie number two: Women cannot use physical resistance successfully. This myth is probably employed most often by educators as their rationale for not teaching self-defence in schools. In fact, Dr. James Selkin of the Denver Centre for the Study of Violence found in his study of rape victims that in planning their rapes, rapists tended to select victims with passive behaviour patterns. Women who displayed assertiveness or even aggression were not 'good victims' and the rapist would select an easier target. Thus, whether or not resistance is

used, women who feel good enough about themselves to look as though they would resist reduce their vulnerability to rapists.

A Stanford University study showed that 100 per cent of women who escaped by their own unaided efforts did so by active resistance. For half of these women, a loud shout or scream was enough to drive away the attacker. Susan Weeks of the Queen's Bency Foundation in San Francisco has found that a woman's best chance of escaping a rapist is in the first few seconds of the encounter. Resistance makes him think he has misjudged his victim—and encourages him to back off and select an easier one. (Bart says that if initial resistance does not work—and it may not—that "there is considerable room for negotiation within the rape situation" and victims who try a series of strategies are more likely to escape than those who do not.)

The evidence is clear—women can use resistance successfully to deter and repel rapists.

A variant of the rape/murder theme is that "Well, if you haven't angered the guy to the point where he kills you, you're sure enough going to turn him on sexually by your struggling." What this does is put all the blame for the rape on the woman who has coped 'improperly' with the short fuse, erect penis, or whatever you want to call it of the passionate male.

In fact, the rapist is not an abnormally

sexually explosive person. There is no difference between his psychological profile and that of the average man. Rapists do have a high degree of hostility towards women, but this is regarded as 'normal.' (Should we not question a definition of normal which includes hatred of women? Does the definition of normal for women include hatred of men?)

Further supporting the view that rape is not an expression of uncontrollable passion is Clark and Lewis' finding that at least 25 per cent of rapes involve more than one assailant. Gang rapes are a classic example of male bonding with the shared hatred of women used as the excuse and the motivation and with woman herself used as the mechanism for the bonding. Additionally (Clark and Lewis again), 25 per cent of rapes do not involve penile/vaginal intercourse. Coke bottles, table legs and fists are used instead. This is passion?

There is no pat answer saying that physical resistance is always the best option. There is no guarantee that anything a woman does will get her out of a rape situation. Resisting and failing, though, does not mean that you have traded being raped for being raped and murdered. Not resisting on the other hand, mean that you will probably be raped and also subjected to the rapist's preplanned violence. Resisting, therefore, may mean the difference between being raped and not being raped.

Pornography: The stru

"Does it reveal something about men's alienation from women?"



by Sondra Corry

One of the foremost issues in the women's movement today is that of pornography. The naming of pornography as a feminist issue and the subsequent effort to define it has followed closely on the heels of women's struggle against rape and wife-beating. Groups such as Montreal's Les Femmes contre la violence fait aux femmes and Women Against Violence Against Women in Toronto have sprung up all over North America, often having evolved from the rape crisis centres of the early seventies.

The discovery of a pattern or an institution of violence against women has brought many women into the movement who might otherwise not have joined, and has caused feminist theorists to ponder its meaning: What is the relationship between rape and wife-beating, between wife-beating and child-beating? Is there a relationship between pornography and wife-rape, between child pornography and incest, between pornography and all rape? Does pornography reveal something about a man's alienation from himself, about men's alienation from women? Is the recent increase in violence against women in all its manifestations a reaction to the women's movement? What, ultimately, is the relationship of this institution of violence to society as a whole?

Robin Morgan wrote of pornography in *Going Too Far*, "Certainly this is one problem to which simple solutions are just nonexistent, rhetoric to the contrary." But our problems, for example our reproductive or our economic problems, have never elicited simple solutions. But since Morgan wrote, we have begun to lay the ground work. To begin with, we were angry about pornography. We knew we had always been angry about the objectification of women's bodies. The trend to the more and more violent or sadistic depiction of women and the implication which it necessarily carried that women enjoyed pain or humiliation made us angrier. No one enjoys pain; that is propaganda. And child pornography made us livid.

While preparing these articles, I saw a poster on the door of a porn shop depicting a baby in a urinal. We were shown a photograph of three young children who were between the ages of two and seven and whose faces were not the faces of ordinary children. They were models for an ad agency which advertises in such glossies as *Penthouse* and *Hustler*. The November issue of *Photo* features a cover story entitled "La Petite star a 12 ans" and pictures on the cover a young star with bare, completely undeveloped breasts and a heavily made-up face in a coy pose.

Does the public believe the models for child pornography are of a sub-human species? Do people think pornography concerns some exotic harem of women which exists for the pleasure of some slave-master's customers? The evidence seems to indicate the models are women in need of work. The effect seems to be on the mundane bedroom scene between husband and wife, the ordinary relationship between father and daughter. In the women's research the pattern of the ordinary person, the everyday situation, emerges. Nothing is off limits to the porn industry. We find the subliminal selling of sex in advertising in *Seventeen* magazine, a magazine our daughters begin to read at 12 or 14.

We know there is much research to be done. Is there a direct relationship between the exposure to pornography and to crime, to sexual assault? How do we determine linkage when an adult is exposed to pornography when buying a newspaper, a child when buying a comic

book?

Women are insisting, however, that this time the research must be done by women. Indeed, some women trace our involvement in the issue to the 1970 United States Commission on Obscenity and Pornography. The Commission, which was composed of 17 men and two women, concluded "...empirical research designed to clarify the question has found no evidence to date that exposure to explicit sexual materials plays a significant role in the causation of delinquent or criminal behavior among youth or adults. The Commission cannot conclude that exposure to erotic materials is a factor in the causation of sex crime or sex delinquency." Several of the commissioners emphasized, and this was included in a footnote, that no reliable evidence existed.

It should be noted that in 1970 the public was just beginning to become aware on a large scale that the violence so prevalent in our society was not so prevalent in other societies, and thus, not "natural." We had just begun to study the causes and interrelationships of violence. Nancy Gager and Cathleen Schurr point out in *Sexual Assault: Confronting Rape in America*, "The President's National Commission on the Causes and Prevention of Violence decided in 1969 that violence portrayed by the media can induce aggression." Nevertheless, the Commission on Obscenity and Pornography recommended the repeal of federal, state, and local legislation prohibiting the sale, exhibition, or distribution of sexual materials to consenting adults.

Women point out that no one asked us how we felt about pornography, although the use of our bodies was necessary to it. The porn industry has since grown to a \$4 billion industry.

In the spring of the same year, 1970, Robin Morgan tells of a strike involving women workers at Grove Press, a so-called "left-liberal or avant-garde publisher," where women were protesting among other issues sexist publications. She says it was "the first time feminists openly declared pornography an enemy." Nevertheless, feminist analysis of the problem did not exist, and women could not support their position against the general belief that their protest against pornography was, especially to the liberal left and to what Brownmiller calls the "new right," a procensorship position.

Meanwhile, rape was on the increase. FBI statistics indicated that rising figures did not simply reflect a rise in reported cases of rape, but an increase in the actual incidence of rape, an increase estimated to be as high as 93 per cent in the 1960s. But women had begun to fight back. In Europe and North America women began to study rape as a serious problem; we began to organize, to educate and to train in self-defense techniques.

With Susan Brownmiller's publication of *Against Our Will: Men, Women and Rape*, we no longer accepted rape as a manifestation of a natural sexual urge or the act of a single disturbed person. New evidence showed that the rapist was often an ordinary person, the individual without a record, that women often knew their rapists. These were the cases previously unreported and, if reported, seldom resulting in convictions.

Brownmiller posited the theory that rape had nothing to do with sexuality, the sexual organs being merely the "tool" to express violence. There was circulated a story that Golda Meir was exhorted by her cabinet to establish a curfew to keep women from the streets of Tel Aviv at night due to an increasing incidence of rape. Her reply: "Why? Women aren't raping anyone." Our ideas about rape

uggle for clarification

had turned around. If men were raping women, they were criminals and should be treated as such.

Women were tired of the role of "guilty victim." Changes in the law were proposed. We began to see the importance of the interrelationship of laws and attitudes.

The work on rape had not been finished, nor is it yet, when in the mid-seventies women began to focus on another aspect of violence against women. The uncovering of extensive wife-beating in England brought the subject out in the open. Erin Pizzey published in England, *Scream Quietly: Or the Neighbours Will Hear*. Women in many European and North American countries found wife-beating had been taken for granted, and not been reported. Both wife-rape and wife-beating were considered by most interpreters of the law to be within the legal rights of the husband.

In 1976 in the United States, Del Martin published her book, *Battered Wives*. In Europe Diana Russell was working with women to organize an international conference to study the many aspects and relationships of violence against women. The International Tribunal on Crimes Against Women was held at the Palais des Congres in Brussels in March 1976, and attracted 2,000 women from 40 countries. The date was chosen to mark the end of the United Nations-appointed International Women's Year and was intended to stand as a testimony of women's very real concerns as opposed to the "pseudo-conference" sponsored by the United Nations in Mexico City.

Simone de Beauvoir put it in a letter to the Tribunal: "Dear Sisters, I am deeply sorry that circumstances do not allow me to be among you today, but I am present in my heart. I hold this meeting to be a great historic event. In contrast to Mexico, where women, directed by their political parties, by their nations were only seeking to integrate Woman into a male society, you are gathered here to denounce the oppression to which women are subjected in this society." The issues studied at the Tribunal include forced motherhood, forced sterilization, crimes perpetuated by the medical profession, compulsory heterosexuality, economic crimes against women (women's economic dependence on men forces her to stay with a man when she chooses to go, even if he is brutalizing her), forced incarceration in mental hospitals, the double oppression of Third World women, of all poor women, and the sexual objectification of women in prostitution and pornography.

A workshop on pornography concluded that "...male reality and fantasy are one and the same...The way men experience their sexual identity is oppressive to women because women's bodies are objects and their sexuality exists only in that it satisfies men's needs."

The issue of pornography had become public and organized. Robin Morgan writes "Pornography is the theory; rape the practice." If we accept Brownmiller's theory that rape has nothing to do with sex, does it not follow that we must question the nature of pornography? Does pornography concern sexuality? If so, why is it primarily purchased by men (middle-aged white middle-class college-educated married men are the principal purchasers of pornography) when we have learned so much about women's strong sexual drives?

Why was *Playgirl* or male nudity in *Viva* unsuccessful? Is it then a theory of violence? Or possibly a how-to manual of violence? Is it left around the house (in the bathroom!) to remind us of our dependent, even captive, position?

Women began to analyze. Outstanding

in North America today is the work of Lorene Clark and Debra Lewis, two of the founders of the Toronto Rape Crisis Centre and subsequently Toronto's WAVAW and co-authors of *Rape: The Price of Coercive Sexuality*. Clark and Lewis place pornography in its historical perspective, showing a dual view of sexuality going back to the earliest roots of our culture in Greco-Judeo-Christian tradition.

Sexuality was openly only for the purpose of reproduction; any suggestion of sexuality for pleasure was hidden. Female sexuality was dangerous and despised. Thus women in sexual acts became objectified. We need only add the ingredient of sado-masochism to arrive at our present body of literature we call pornography.

Clark and Lewis, working in conjunction with the National Action Committee on the Status of Women, have developed the most satisfying definition to date:

The contemporary feminist perspective on the pornography issue is that nothing which depicts sexual relations between equals in noncoercive circumstances should be considered to be pornographic and hence subject to prohibition. However, any sexually explicit materials which depict sexual relations between persons who are not equals, or in circumstances which are coercive, are legitimately considered to be pornographic and should be prohibited. This position does not depend on the assumption that such materials directly contribute to harm through being acted out, but on the view that it is an infringement of women's right to be treated as equal persons to be depicted as inferior subordinates who willingly or otherwise suffer abusive, humiliating and degrading practices. Sexually explicit materials which utilize children as participants, or any materials which generate sexual arousal by depicting children as sex objects, are also justifiably prohibited on the grounds that children are not the equals of adults and cannot be considered to be voluntary participants in mutually satisfying sexual relationships.

Women began to move; in Calgary in the fall of 1977 a conference was held to begin to explore pornography. It coincided with a national march against violence against women in the major cities of Canada. Another conference was held in Toronto in October of this year. Two years ago, women in Berkeley, California, had passed a resolution at a conference on rape calling for a conference to study pornography to be held in November 1978.

Women Against Violence in Pornography and Media was formed and the conference, the first of its kind in the United States, grew into a major conference. It was to be held in San Francisco with room for 350 women, featuring such speakers as Susan Brownmiller, Andrea Dworkin, author of *Woman Hating*, New York poet Audre Lorde, author of "Uses of the Erotic: The Erotic as Power," Adrienne Rich, poet and author of *Of Woman Born*, Susan Griffin, Berkeley poet currently working on a book, *Pornography and Silence*, and Diana Russel, co-author with Nicole Van de Ven of *The Proceedings of the International Tribunal on Crimes Against Women*.

Susan Brownmiller said that such a conference could not yet be held in New York due to the insistence of the male left to equate women's demands with anti-free speech issues. In Québec, the justice department, responding to a recommendation in the CSF report, "Egalité et indépendance," sent Micheline Bouzigon to the San Francisco conference.

I met Micheline on the way when our plane was grounded in Chicago and we attended the conference together. In my next article I shall report some of the major ideas from the conference.



"Women were tired of the role of 'guilty' victim... no one asked how we felt about pornography"

They call me 'Your Warship'

by Alma Norman

When Charlotte Whitton campaigned for election to Ottawa's Board of Control in 1950, the Ottawa press was delighted. The "Citizen" editorialized that she would do a good job in public health and welfare (fields in which she had already achieved pre-eminence). It went on to prophecy that as "Miss Whitton is a devout Christian, a faithful church goes," she would be a "good Christian influence...the right kind of influence we need at City Hall."

To some extent events were to prove the "Citizen" right: Charlotte Whitton, born in Renfrew of solid Irish Ottawa valley stock showed much "good Christian influence" in her steady opposition to such social evils as Sunday sports and the licensing of Ottawa restaurants to sell liquor. More positively, she showed great zeal in her concern for improvements in public health and other social welfare services.

Whitton's victory in 1950 was won with the largest majority ever recorded in Ottawa civic elections. As a result, she automatically became Deputy Mayor. Thus, when the incumbent mayor died unexpectedly of a heart attack during his term of office, Whitton automatically acceded to that position, to finish out the term.

She proceeded immediately to push for civic programs she felt deserved priority: increased provision of roads and water; increased low cost housing and urban renewal; greater provision for mental patients, and expanded health services and day care. Along with this went a determination to pare civic spending and to cut back on property taxes. During the next election, in 1952, she pleaded with the voters to send her back with her own mandate: "I do not promise you the pleasant quiet of stagnation. I promise you...the dash, dispute, and decision of action in your interests."

She had no trouble convincing the electorate which returned her with a large majority.

The enthusiasm of the public was not matched by that of the press, for Whitton's reference to "dash and dispute" considerably understated the turbulence of Council meetings over which she presided. Intellectually brilliant though she was, Whitton's gifts did not extend to an ability to work comfortably with her colleagues. There had been a hint of this from the start. When asked in 1950 whether she preferred to be called Controller or Controllereess, she replied that she didn't care what people called her; what she wanted was to control. And control she did.

In 1954, the Ottawa Journal commented, "Miss Whitton is something of an exhibitionist...and her shortcomings are shouted to the world. She exhibits...intellectual arrogance. She is impatient, suspicious, quick tempered, impulsive. She talks too much and is domineering." When crossed she could be spiteful. Six years later, a columnist for the Saint John, N.B. Telegraph-Journal described her as "short-legged, short-haired, short-tempered, but not short-spoken." Whitton would probably have agreed. She said of herself, "Whatever I am, I'm no lady."

The electorate was obviously unconcerned with such niceties. Ladylike she was not, but she was a dynamic and popular mayor. She campaigned on her record and reminded the voters that "Honest conflict is better than drift, no matter how dignified." They agreed. Her much publicized fight with Paul Tardif in the Council chamber (she punched and kicked him for ostensibly impugning her celibacy; such "filthy, obscene personal remarks...would have got his face slapped by any respectable women") may have embarrassed, but did not deter her supporters.

In 1965, in response to what she considered a personal attack, she threatened to withdraw from the mayoralty contest, but was persuaded by overwhelming public demand to run once more. Again she was elected. In 1958, she decided to try her hand at federal politics and she ran unsuccessfully against George McIlraith for the Ottawa West Tory seat. It has been said that John Diefenbaker was relieved at news of her defeat.

Undaunted, Whitton returned to municipal politics. In 1960 and again in 1962 she was elected Mayor of Ottawa. In

1964, she was defeated for the mayoralty but resurfaced in 1966 and 1967 as Alderman Whitton. Quite likely she would have once more entered the mayoralty race, but a broken hip immobilized her, and in 1974, Her Warship died of a heart attack.

She had entered politics at 54 and controlled Ottawa's civic politics for nearly 20 years, governing to a great extent through force of personality. (A columnist for the Westboro Union had enthused in 1950 that with Whitton's election "there will be more petticoats around the horseshoe in 1953, which may prove a blessing. With more women on the Council an Alderman's job would lose its drab aspect and have a glamour appeal of definite value to all taxpayers.") Contrary to his predictions, Whitton did not add glamour appeal to the Council chambers. As she herself remarked, she was "built along the lines of a good Shetland pony."

What she did add was gutsiness. One may disagree with her essential conservatism, but one can only applaud her forthrightness.

She was, unfortunately, very conservative. Her politics of social welfare emerged from her long experience in that field; and reflect the current work ethic view of poverty. (As Tory social welfare critic her reaction to Canada's first report on a social security system for 1943, had been that to establish a welfare state would be "debilitating to the national fibre.") Indeed, her concerns were as much for efficient, economical government as for social welfare. She was a darling of the Property Owners' Association because of her stand on lowering property taxes, but equally as anathema to organized labour for her anti-union views. The bitterness of her campaign against L.L. Couleter in 1952 sprang in part from her resentment of his "slandorous" suggestion that she was "committed to labour." In fact, she was opposed to the right of non-office civic workers to unionize.

She shared the anti-communist sentiments so prevalent during the cold war, and managed to link this political stance with a concern that women involve themselves in politics. In a speech to the Zonta Club in 1953 she expressed the view that the western world had one weapon still practically unused in public life, which could aid in the battle against communism—the energies of women. She castigated women for not accepting their fair share of responsibility, for having failed to use the vote to achieve the best in their everyday lives; she asserted her conviction that women—and especially women with children—should particularly enter municipal politics, for "if freedom be not taught in our municipalities, there is no use in trying to combat communism."

In retrospect, the political career of Charlotte Whitton points up the dilemma faced by those who want more women to enter politics: what, in fact, do we want from women politicians?

Do we support women running for office simply because they are women?

How do we balance the fact of a candidate's being a woman, against what might be unacceptable, or at best, indifferent stance on important issues?

Should we support any assertive, capable woman candidate, with whose politics we might disagree, so that her very presence in political life may encourage more women to take up politics?

Perhaps Charlotte Whitton's achievement is to be measured largely in these terms. Conservative though she was in the municipal arena, she established that a woman in politics was a force to be taken seriously. That in itself is no mean achievement.



Charlotte's Wit'ns

ACHIEVEMENT

Women have to work twice as hard as men to be recognized as half as good. Fortunately, it's not difficult.

SEX

If society maintains its present attitudes toward sex, sex life will become just another form of recreation. Our whole generation is obsessed with sex; you'd think it's just been invented.

WOMEN AND POLITICS

Women's efforts are too often "resolutionary" instead of "revolutionary." Women often end up nominated for a riding "where no male candidate wished to walk the plank for the party's sake."

MALE/FEMALE RELATIONS

Men often keep their brains in their wives' heads. Old men become old women so easily. If it's a man's world, it's because of our complacency makes it so. Women take two steps forward and then one back. Is it a man's world? Yes, it was in the beginning, is now, but NOT forever shall be.

SLOGAN IN HER OFFICE

"Ce que le diable ne peut femme le fait."

POLITICAL ELECTION SUCCESS

It's like entering marriage with a gun at your head. There was no chance to reconsider it.

1978 a busy year for Vancouver's North Shore

from North Shore Women's Centre Newsletter

1978 has been a most productive year for the centre. We thought it would encouraging to put the year in perspective by looking at some of our major achievements.

The Transition House Committee worked very hard this year and was able to finally send their proposal to Victoria and now is waiting for a reply from the minister of human resources.

The centre held a rummage sale on March 11 under the direction of Cynthia Carter and earned more than \$600.

With funding from the Secretary of State, the centre employed two students over the summer months to work on two projects. One student worked on a study of maintenance awards for divorce cases in BC. The 38-page report is available for study in the office. The second project was to compile a doctors and lawyers directory for the office. Both these directories are available in the office.

The NSWC mounted an emergency membership drive for the North and West Vancouver Hospital Society to counter an attempt by Pro-Life supporters to take control of the board of

Lions Gate Hospital. In three days we signed up approximately 150 members for the society, virtually all of them from the North Shore.

The NSWC was the host centre for the 1978 BC Federation of Women convention over the Remembrance Day weekend. Twenty-two of our members were involved in the planning for and back-up services at the convention.

For the municipal elections on November 18, the centre interviewed candidates and acquainted them with our group. We also mounted a major campaign for Lee Grills, one of our members who ran for Alderman in North Vancouver District. Forty-three of our members worked on Lee's campaign. It should be noted that the BCFW convention took place only one week before the election so that the centre put forth a major effort on two different projects at the same time. Many people worked on both projects.

Women from the centre spoke to the Preparation for Living classes at Argyle Secondary School over the fall. It was a learning experience for both students and speakers.

It's been a great year thanks to you, our members!

A statement on The Body Politic

by Canadian Lesbian and Gay Rights Coalition

On December 30, 1977, Toronto police raided the office of The Body Politic—a gay liberation magazine. They seized twelve cartons of material including corporate records, chequebooks, subscription lists, distribution and advertising records, manuscripts for publication, and personal mail.

Charges were laid under two sections of the Criminal Code: use of the mails for the distribution of obscene material and possession of obscene material for the purpose of distribution. On January 2, 1979, The Body Politic goes to trial.

The November '77 issue of the paper included an article "Men Loving Boys Loving Men" a discussion of adult/youth sexual relationships. With the Emanuel Jaques murder trial approaching, some Toronto media created sensationalistic misrepresentation of the article. The Toronto Sun printed a column on Christmas day claiming that The Body Politic advocated child molestation. Before authorising charges, Ontario Attorney General Roy McMurtry was reported to have been "appalled" by the article without having read it.

Pedophilia is as controversial among homosexuals as among heterosexuals. The Body Politic is a sexual liberation journal and as such addressed this issue in an open and honest manner. Se-

condly, the most frightening accusation still thrown at gay people is "child molestor." Whether gay people talk about it or not, the people who oppose us such as Anita Bryant and Socred leader Leon Resnowski will. Thus, we have to stop them cold with facts—facts which will never come to light without discussion of the issue.

What is at issue is not merely the "immorality" of The Body Politic, but the question of whether a community is to have a forum in which it can discuss issues of concern to itself. In a larger context, the question is whether there are some issues deemed so offensive as to be beyond public discussion.

Charges were laid also for the distribution of the gay male sex manual "Loving Man." The book sells freely in the US and was approved by Canada Customs as not being immoral or indecent. The question here is whether the depiction of gay male lovemaking is obscene.

To date The Body Politic has received support from the Canadian Periodical Publishers Association, the Edmonton Journal, and from gay organisations around the world. The Canadian Lesbian and Gay Rights Coalition is asking for your support.

Letters of protest should be sent to the Office of the Attorney General of Ontario, Queen's Park, Toronto M7A 1A2, with a copy to The Body Politic at Box 7289, Stn A, Toronto M5W 1X9.

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UPSTREAM

Une publication pour les femmes du Canada

UPSTREAM a besoin de votre appui.
Il faut vous y abonner aujourd'hui même.

Si c'est déjà fait, une amie serait heureuse de
recevoir un abonnement à UPSTREAM pour les Fêtes.

Allons, un coup de main pour la cause qu'Agnes McPhail
appelait le "sempiternel combat".

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SPORTS Wrestling for women?

by Bob McKenzie
of Canadian University Press

Robert Clark has been fighting to make women's amateur wrestling an accepted thing to Toronto, but after seven years of conflicts with tradition, stereotypes, capitalists, and administrators, he is ready to throw in the towel.

It seems Toronto is not ready for the idea of women participating in a close-contact sport like wrestling, if they have to follow Clark's idea of how it should be presented.

"I've tried to promote the idea of female non-competitive amateur wrestling, but right now I'm trying to figure out if it is a hopeless cause," Clark said.

His seven year battle started with more challenging concepts of what female wrestling should consist of. Originally, he campaigned for competitive women's wrestling—the same program that men and boys have participated in for years.

"I've given up on trying to get the competitive form included. It is the recreational aspect I'm after because it could easily be combined with self-defence and fitness for women."

One of the biggest obstacles in Clark's program is the field of tradition. "There are the traditional beliefs of society that have made female amateur wrestling a taboo subject, and a sports activity that a young lady would never participate in.

"I have no use for professional lady wrestlers. The punching, kicking, and hair pulling turns most women off," Clark said.

Another common association with women's wrestling is sexual exploitation, usually in the form of nudity.

Another of Clark's original plans was to take female amateur wrestling into the taverns of Toronto, but that has since been discarded.

"I don't approve of wrestlers having to strip, and then wrestle. That is just a chance for the male promoters to make money exploiting the women.

"For that reason I refuse to take the amateur wrestlers into the bar. I wouldn't mind if it was done in good taste and on a respectable level with the wrestlers wearing a sleeveless leotard or perhaps a bikini."

Female wrestling, both on the respectable and morally corrupt level is flourishing in the United States. US high schools, universities and colleges are teaching and turning out qualified, competitive female amateur wrestlers.

The big difference is (to no one's surprise) that the States has better facilities.

Clark blames this shortcoming as the main reason he has been unsuccessful.

"In the State of New York, they have large wrestling rooms at the university so outside groups can come in and use them.

"But here in Toronto there is just nowhere to start a club outside of the schools. The wrestling room at the University of Toronto is too small and has no mat space or time available.

"The YWCA has gymnastic mats but they would rather have them go unused than try something which might be considered radical."

Getting qualified instructors for women is another problem Clark has faced.

"The women phys-ed teachers at high school should take more interest in coaching because mens and boys coaches just don't have the time to spend with the girls."

Administrators in the education system have been afraid to take steps to promote women's wrestling, Clark said.

"It is still considered a taboo subject by them," he added.

Take a fitness break

The aim of an exercise break is to provide a short interlude of relaxation and exercise which will stimulate circulation, improve posture, relax tense muscles, and counteract boredom or mental fatigue. The aim is not to increase physical fitness, so it should not be strenuous enough to cause sweating.

The following five minutes of exercises are aimed at you and participants are encouraged to relax throughout.

Shoulder Rolling...Stand relaxed. Raise one shoulder, slowly pull backward, and then relax. Alternate with other shoulder. Make sure arms and hands are relaxed throughout. After eight rolls, repeat in reverse direction. (4x)

Wrist Loosening...Shake out hands from wrists, relax. Continue shaking while lifting arms up to side and overhead, and while lowering down. (4-6x)

Swimming...Stretch arms out in front, pull back in wide circle to shoulders, as in the breast

stroke, tightening up back muscles. Then stretch arms forward and repeat. (6-8x)

Knee Bends and Arm Swings...Feet apart, gentle knee bend and straighten up. Keep rhythm to music (quite fast). Then add arm swings, any way, in time to music. (20 to 30 seconds)

Back exercise...Bend knees slightly; clasp hands behind back. Slowly pull shoulders and head back, arch upper back, keeping elbows straight. Hold; relax head and back, drooping shoulders forward. (6-8x)

Trunk Twists...Feet apart; knees slightly bent; hands on hips. Twist to one side, gently, three times and face centre on fourth count. Repeat to opposite side. (6-8x each side)

Side Leans...Feet apart, arms relaxed at sides. Bounce gently to one side three times, reaching down the leg with hand. Straighten up on fourth count. Repeat

Continued on next page

Exercises cont'd...

to other side. (4x each side)
Side Leans with arms...Reach up over head with left arm and lean to right three times and up. Repeat other side. (4x each side)
Neck Exercise...Stand straight with head to one side; slowly roll head down on chest and up other side—two counts. Stretch head back and look at the floor over your shoulder—two counts. Repeat to other side. (4x each side)
Arm Circles and Deep Breathing...Start with arms at sides, palms facing out. Slowly raise arms up in wide circle while breathing in deeply and slowly finishing with arms stretched up overhead. -4 counts. Reverse—breathe out slowly, while bringing arms down slowly with palms facing downward. -4 counts.
Shake-out...General loosening of all joints; small kicking; shake out from ankle; loosely shake arms and wrists; shoulder shrugs, etc—about 15 seconds or to end of music.

1979 in the making

World news! Death! Disgrace in high places! Divorce! Regimes! Elections! 1979 will not be a boring year. UPSTREAM has the scoop! During these days of band-aid solutions, our contact has been seeing to the future. So pull out your Almanacs and be in the know, 1979!

"In digging things up I felt the most important bit I found was a revelation about Prime Minister James Callaghan of England...he will do nothing of importance in the new year.

"A couple of things for Canadians in particular to watch for are: unemployment will skyrocket to about 14 per cent. Quebec will vote 56-54 in favor of separation but the Supreme Court will challenge the vote on constitutional grounds. While I'm still on Quebec, a 'well-known politician' from that province will be shot in the leg by someone 'aiming for his head.'

"I'm not sure if he'll be dead or not but there will be a state funeral for John Diefenbaker.

"There's a message in here, somewhere, Naomi Uemura, who soloed the North Pole, will suffer 'a slight traffic accident' on a busy street.

"Both Menachem Begin and Jimmy Carter will be secretly visiting the couch in '79. When the public finds out about Jimmy Carter he will either 'jump or fall' from a White House window. The official story on Begin will be a heart attack. Carter will be having a lot of other problems as well, for example, someone will try to kill him, and high ranking military, government and secret service people will be trying to get him impeached. Looks like Nixon started a trend.

"Next election Trudeau and the Liberals will be left flat. It seems that an 'able statesman' with 'extremely successful financial and economic policies' will take over. My conservative friend feels that Joe Clark fits that bill very well.

"A bit of gossip from another friend reveals that divorce is eminent. I promised not to mention names, but the woman's initials are Margaret Trudeau. The really frightening bit of gossip is that Dolly Parton may 'very well be' in a boating accident. Will she come again?

"In 1979, due to 'substantial election gains in Italy and France' on the part of the Communists, the Vatican will probably think of moving. Italy is pretty crowded anyway, lots of kidnappings, high-jackings and popes dying. On top of all this it seems that a power struggle concerning the 'immense financial resources of the Banco Espiritos Sanctos' led to the death, by poisoning, of Pope John Paul. You understand that all this is hush-hush, so keep it under your hats for a bit, eh.

"Indira Gandhi 'could possibly' by the object of an accident that has been carefully 'engineered by members of the Janata government.' To give some icing to this piece of cake, another contact of mine tells me the Janata government may 'fall apart in 1979.'

"In world affairs: a world regime is one way to go, and it appears we're headed that way. It will be a Marxist regime with ultra-right-wing tendencies. The Parti Quebecois will apparently be infiltrated by Marxists and the KGB leading the Americans to guard their borders with tanks and artillery. It seems odd because another source says later that the Americans are planning to take over Canada in search of natural resources. There have also been murmurs of a Marxist regime in the States trying to annex Canada and Mexico.

"The world regime I mentioned earlier will be a Stalin-Hitler type of government. I wasn't aware you could mix like that. During the year it will become increasingly more apparent that Americans have been selling Europe to the Communist government in Russia. Regardless the Russian/American relations will come to an official Cold War. Winters are bad enough now!

"On the subject of winters, a very depressing contact told me that the winter of '79 will be the worst ever. It seems he read an unpublished paper that the United Nations have and feels it in his bones that, yes, it is to be the worst winter known. In some ways the cold will be good, it will ruin the Soviet crop and the chain of events will make it impossible for the Russians to carry out their plan of attack on several European countries. Yes, Mother Nature still reigns supreme.

"There are still lots and lots of neat little bits such as: "The Shah of Iran will take up residence in Switzerland.'; 'cancer research will gain a major breakthrough' and real dillies like: 'President Idi Amin will attempt to have himself crowned Emperor of Uganda' and might be looking for some new clothes.

"I could go on for days but there are some things one likes to keep really hidden. I mean, after all, 1979 is supposed to be Year of the Child."

Lesbians to meet in spring

A group of women from the Lesbian Organization of Toronto (LOOT) volunteered to organize a bi-national lesbian conference in the spring (1979). At the Ontario lesbian conference last May in Ottawa, LOOT committed itself to sponsoring the next bi-national lesbian conference. The last time they all came together was two years ago this fall.

In the last two years, lesbian communities have been growing and changing.

It is this growth and diversity that we can share and discuss at the conference. We can figure out in what direction we want to go, in building our communities, our culture, and our ability to fight against constant attacks on our right to exist, to love and be proud.

The organizers in Toronto cannot hope to please everyone but they want to make the process as easy as possible.

To facilitate discussion and to simply pool our resources, we hope that different groups can bring written statements on what they are about—how they organize and their future plans, individual contributions on lesbian culture, and positions on gay liberation and the women's movement.

It is important that we have anything written sent to us early enough to be translated into either French or English. Everything during the conference will be in both languages as much as possible, including simultaneous translation.

The Toronto Conference Committee would like to see this conference as a positive step forward with representation from all parts of Canada. One question of concern to our committee is the overbalance of lesbians attending the conference from Toronto (or Ontario). It has been too easy in past conferences to accuse Toronto of eastern big-city imperialism. What would you do if you were in our place; do you have any suggestions?

In the meantime, what is Toronto doing to sponsor this event? We want to put articles into papers like *Prairie Woman* from Saskatoon; we want a lesbian conference poster contest; we want conference buttons; we have hundreds of ideas.

Organizing this conference will depend on bringing together all of the resources of the large Toronto lesbian community. All our communities will come out of this conference more alive than ever.

QUESTIONNAIRE

Please return by January 15, 1979.

What kind of cultural and/or political activities are you involved in within the lesbian community, gay community, women's community?

What would make you feel most comfortable when you arrive in Toronto? A coffeehouse? Dancing? A tour of Toronto? You name it!

What are the major issues and strategies discussed in your community, or that should be discussed at the conference?

What are the particular regional or local concerns you would like to discuss at the conference? Lesbian counselling services? How to raise funds? Organizing around political issues, repression? etc.

What kind of workshops would you like to see, how many do we need and how long should each one be? Would you be prepared to act as a resource person on a particular topic or would your group lead a workshop? If so, on what? We are thinking of some topics ourselves like: alternative women's culture, our relationship to gay liberation and the women's movement, separatism, Quebecois, youth, mothers, how to fight Anita Bryant and the right-wing attacks, etc.

What kind of cultural events would you like? Could you contribute to this in any way? How?

In our initial discussions on the conference, many of us have expressed the need for a strong network of lesbians across the country. We feel that building our movement, developing a clearer understanding of our direction forward should be a major goal of the conference. What do you want out of this conference? What should our goals be?

How should we set up communication links after the conference? What other kind of follow-up should we plan after the conference?

How 'public' will we want the conference? Press conference? What kind of publicity do we want for preparation? Will you participate in a street demonstration?

When would you prefer to have the conference: on Easter weekend (mid-April) or Victoria Day weekend (end of May)?

Have you ever been to a lesbian conference before? If so, what did you like or dislike about it? What did it achieve? Are you in favour of keynote speakers and structured panel discussions and/or do you prefer small group in-depth discussion?

Any other suggestions and comments welcome. Please write, tell us what you think and feel. If you know of any woman or groups of women who would be interested in this conference please pass a copy of this on, get lesbians excited about our common goal of building a large and representative lesbian conference, full of energy, talk, and play. Please pre-register, we really need your money now.

Address all correspondence to: LOOT Conference Committee
342 Jarvis Street
Toronto, Ontario

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Send cheque payable to Lesbian Conference, along with the questionnaire to LOOT, 342 Jarvis St, Toronto.

ARTS

Treading fine line between tragedy and melodrama

The Trojan Women
at the St. Lawrence Centre,
Toronto

by Elizabeth C. Lundy

Canadian poet Gwendolyn MacEwen's theatre adaptation of "The Trojan Women" is a beautifully eloquent version of the play Euripides wrote in the fifth century BC concerning the events following the Trojan war, assumed to have taken place in the mid-thirteenth century BC.

The play centres on the fate of the surviving women after the Greeks conquered Troy. The story of the Trojan horse is a familiar one which glorifies how the Greeks won the war, but there is no glory in the story of how, after the battle, the city was completely destroyed and most of the inhabitants, men, women and children, brutally murdered, and the best of the women divided up among the soldiers as prizes of war. As the play opens, the women await their fate.

Queen Hecuba, wife of King Priam and mother of 18 of his sons, including Hector and Paris (Paris being blamed for the war because of his abduction of Queen Helen of Sparta), is burdened with grief. She laments that while they all lived, she was honoured, but with their deaths, it was as if she had never been. (A woman's position in society was determined by her male relatives.)

Her daughter Cassandra, virgin priestess of Apollo with the gift of prophecy, takes pleasure in being chosen by King Agamemnon, leader of the Greeks, as his concubine, for she sees that his violation of her body will bring his death, and hers, by the hand of his wife Clytemnestra.

But her prophecies are not believed, and as she directs her passion for revenge into burning desire to have sex with Agamemnon, the women are appalled and her mother calls her a slut. (Virginity was the best possible state for women, but if they were taken by men, then they must strive never to enjoy it.)

Andromache, wife of Hector, chastizes Hecuba for fighting so hard to survive, when all her loved ones are dead or about to die. Hecuba declares that where there is life, there is hope. For Andromache death seems preferable to the pain of living. Yet, when the soldiers come to claim the life of her son Astyanax, the last remaining heir of the throne of Troy, she forces herself to accept it and her fate.

Finally, Helen, beautiful Helen, cursed by the Greeks and Trojans, protests to King Menelaus, her abandoned husband, that it was not her fault, that her beauty was a gift from the gods, and the gods gave her to Paris and she had no choice in the matter. Hecuba's argument

against her is that she was unfaithful and she must die. Menelaus agrees with Hecuba, but prefers to take Helen back to despite Hecuba's warning, "Once a lover, always a lover."

Although the play recalls an event that may have happened more than three thousand years ago, the attitudes of the women reveal the continuity of the struggle of women against society, and against themselves. They are caught up in traditional attitudes which are still evident in society today. These women lash out at themselves, at other women, and at those around them, at the senseless slaughter of human beings, at the senseless slavery of the human mind. But their protests, however valid, did little, if anything, to change the course of events. Hopefully, this at least has changed.

This version presented by Toronto Arts Productions Theatre in the St. Lawrence Centre in Toronto, was both powerful and disappointing. It was powerful in its visual its cell-like hell-like, smokey-grey atmosphere within which all the women move like prisoners of time. It was powerful in its use of an original jazz score, in its exquisite poetry, and in its ability to project attitudes that are still alive today. But it was disappointing because it made people laugh—yes, laugh!—laugh at the grief of Hecuba and Andromache, the revenge of Cassandra and the brazenness of

Helen, and this laughter punctuated moments of beauty and horror.

What happened? None of the critics praised the production. (One reviewer called it "As the Trojan World Turns.") It seemed melodramatic to many, too heavy to be taken seriously, and made people laugh at remarks seemingly devoid of humour. The Toronto Arts Productions Theatre (TAPT) must be criticized for walking the line between tragedy and melodrama a little too finely, but the audience must also be criticized. Those who went to be entertained sought only that, and those who listened to what was being said were forced to sit through their cheap laughter. But the TAPT must also be commended for presenting an exciting interpretation of "The Trojan Women" and Gwendolyn MacEwen for creating such a beautiful version of Euripides' story of the plight of women more than 3,000 years ago—women, who as MacEwen says, created as many wars as men, albeit wars of a different kind. That is surely true today still.

Perhaps if MacEwen's version were to be performed in a less spectacular way, in a plainer and more straightforward manner, perhaps then this very moving play about the human condition would affect the audience the way it should—by making them think about their own condition.



Fonda transforms stereotype

Comes a Horseman
(directed by Alan J. Pakula)
Starring Jane Fonda, James Caan, Jason Robards

Comes a Horseman is a B-rate movie filled with the usual clichés, the handsome cowboy, hard times, the rich landowner (spelt e-v-i-l), and the beautiful young rancher and her hayseed side-kick. Interestingly enough the cliché ends when it reaches Jane Fonda. She stampedes cattle, stares down the rich landowner and somehow survives all adversity to remain a rancher for at least one more season.

It is a great relief to see her transform the stereotype of the poor but beautiful rancher into the role of the strong-bodied, strong-willed woman rancher whose beauty lies in the weather-beaten lines of her face. If you're willing to pay theatre fare to see Fonda on the large screen see this movie. It's quite a step from Barbarella.

A Wedding pot pourri of images

A Wedding
Directed and written by Robert Altman. Starring Carol Burnett, Dezi Arnez, Jr., Lillian Gish.

by Kate Middleton

Altman, a film-maker who balances between frenzied splashes of light and deathly blackness has produced another film that will leave a definite mark on its viewers.

The subject is marriage, a marriage. The subject is death, one death followed by two. Somewhere in between, twisted images of middle-American mediocrity raise unexpected reactions of hilarity and dread, time perfectly to push the viewer over the corpse and back into the wedding.

However, after a while the corpse scenes become the scenes of relief and the wedding a Hell where people gnash smiles and dance duets of superficiality and passion. This is not to say that the film is confusing—far from it. It is a portrayal of life presented with a pot pourri of images and emotions that weave the viewer into an uncomfortable world suspended somewhere between the living and the dead.

Only Robert Altman would cast Lillian Gish in one of the longest playing roles a corpse is bound to achieve on the screen.

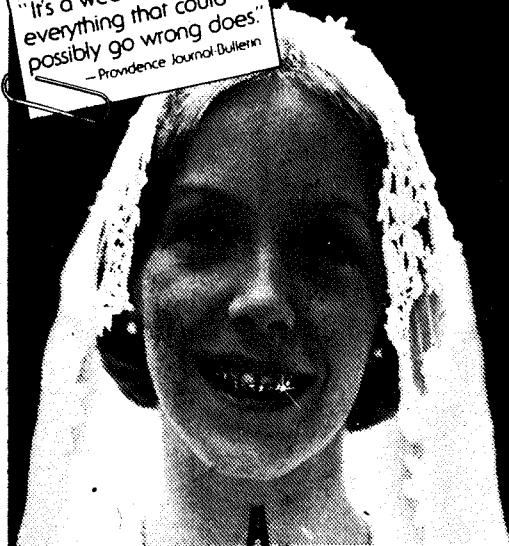
A role, to say the least, she pulls off beautifully.

If you're interested in plots—see the film, it's a welcome relief from the muzak-like world of moviedom.



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HAPPIEST DAY
OF MY LIFE."

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everything that could
possibly go wrong does."
— Providence Journal Bulletin



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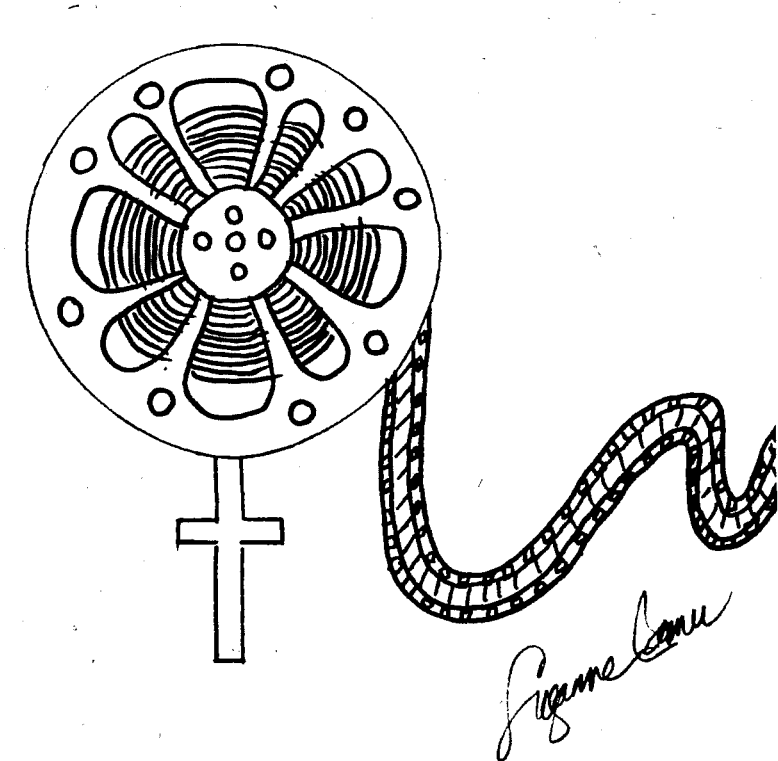
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par Suzanne Camu

Paula Delsol nous propose un film dont le scénario original juxtapose les deux existences parallèles de la même héroïne: Ben. Cette dernière, étudiante en médecine, se découvre enceinte et épouse le père de son futur enfant, Rémi, un "mâle" aux allures typiquement chauvinnistes. Il se fait allumer sa cigarette, préparer ses repas, nettoyer ses pantalons, dorloter qu'il!

Ben ne peut s'épanouir à ses côtés. C'est, pourquoi elle ne peut s'empêcher de s'imaginer mariée à Bernard, un copain de collège qu'elle estime beaucoup et de se transformer ainsi en Bénédicte, une femme aristocratique et raffinée.

C'est là que l'originalité du scénario est démontrée. En effet, le spectateur visionne à travers le film les mêmes événements qui surviennent dans les vies de Ben et de Bénédicte; mariage, grossesse, accouchement, adultère, seconde grossesse. Le seul élément de distinction c'est que Ben et Bénédicte proviennent de deux milieux différents; le milieu défavorisé d'une part et le milieu aisé d'autre part.

Le montage du film, qui se poursuit à un rythme haletant,

traduit avec éloquence la différence qui existe entre les modes de vie des deux personnages. Il associe des scènes empreintes de lumière et de magnificence à des scènes sombres et obscures. La scène du mariage entre Ben et Rémi, par exemple, offre peu de lumière et de couleurs dans son aspect photographique et démontre une absence d'expression dans la physionomie des personnages.

La scène de mariage entre Bénédicte et Bernard offre un contraste saisissant avec la scène précédente. La mariée, à la mine épanouie, est revêtue d'une splendide robe blanche dont la couleur est soulignée par la force de l'éclairage.

La trame musicale rehausse davantage ce contraste entre les deux modes de vie. Une mélodie lente au refrain monotone accompagne les scènes où Ben se résigne à la quotidienneté de son existence. Par ailleurs, la musique devient romantique et ensorcelante lorsque Ben se métamorphose en Bénédicte. Il y a par exemple, cette scène où Bénédicte et Bernard dansent le tango au son d'une mélodie langoureuse sur une estrade au beau milieu d'un champ de blé.

Paula Delsol ne se contente pas de dégager un contraste entre Ben et Bénédicte. Elle

Ben et Bénédicte

dépeint l'image d'une femme opprimée et exploitée par ses maris, surtout par Rémi.

Je tiens à signaler ici, l'interprétation très bien rendue du personnage de Rémi, l'homme stéréotypé qui se permet toutes les audaces. Lorsqu'il rejoint sa femme à l'hôpital et qu'elle lui annonce le sexe de leur enfant, il s'écrie: "Tant pis! c'est une fille!"

Il y a une scène qui démontre l'attitude bornée de Rémi de façon encore plus efficace. C'est celle où la caméra effectue un gros plan des pieds de Ben retournés vers l'intérieur dans une position gauche et maladroite. Par la suite, il y a un gros plan du visage de Rémi alors qu'il ordonne à sa femme de se tenir dans une meilleure posture. De nouveau, un gros plan sur les pieds de Ben, cette fois élégamment retournés vers l'extérieur comme il se doit.

Bernard, l'époux exploite sa femme de façon plus subtile mais aussi acharnée. Il lui offre un manteau de fourrure pour se faire pardonner son adultère. Lorsque Bénédicte lui apprend qu'elle veut retourner travailler, après sa deuxième grossesse, il lui propose de demeurer à la maison dans le riche confort de sa bourgeoisie.

Le personnage central, Ben, assume, assez difficilement, sa condition de femme à l'ombre de ses deux maris. Occasionnellement, elle exprime des commentaires très révélateurs qui ne se concrétisent pas en actions, malheureusement.

J'évoque ici une scène à l'hôpital où Ben se repose après son accouchement. L'infirmière survient et lui propose de téléphoner à son mari de sa part afin de lui annoncer la naissance de sa fille. Dans cette scène, très éloquente par le son et par l'image, nous apercevons Bénédicte qui entre dans la peau de Ben et lance une réplique brutale et agressive à l'infirmière: "Je ne suis pas une débile mentale, je peux

lume le journal de Rémi lorsque ce dernier lui demande de lui

téléphoner moi-même." Puis, dans la scène suivante, nous sommes ramenés à la réalité lorsque Bénédicte redevient Ben et emploie un ton très doux pour acquiescer à la demande de l'infirmière: "Pourriez-vous avoir la gentillesse de téléphoner pour moi."

Ben lance d'autres remarques pertinentes surtout lorsqu'elle se transforme en Bénédicte. A Bernard, elle se définit comme "le bras droit d'un homme de gauche" et pour les spectateurs, elle se décrit comme une femme "moisie, coquette et superficielle."

Il y a des thèmes importants qui sont évoqués dans ce film en rapport avec la condition féminine; la relation mère-fille, par exemple. Une scène, entre autres, nous la présente de façon superficielle; celle où Ben s'entretient avec sa mère à l'hôpital. Par cette conversation, il nous est permis de constater que Ben revit les expériences que sa mère a vécues vingt ans auparavant. En effet, cette dernière avait, à l'époque, épousé un homme parce qu'elle était enceinte et sacrifié son existence à cause de son mari. C'est pourquoi elle conseille à Ben de ne pas faire comme elle et de poursuivre ses études en médecine. Elle ajoute même; "Fais toujours ce que tu as envie de faire." Cette philosophie peut paraître simpliste puisqu'elle est prêchée par une femme qui n'a pas su justement en faire la sienne. En général, cette scène nous apparaît un peu ambiguë et c'est dommage parce qu'elle aurait dû être approfondie.

Il y a un autre thème qui est souligné avec plus d'ampleur; celui de la femme qui attend. La caméra saisit en gros plan le cadran qui marque le temps et enchaîne avec une image du visage ennuyé et morose de Ben. Nous retrouvons fort souvent Ben qui attend dans sa maison ou dans un café que son mari vienne la rejoindre.

Enfin, il y a prise de conscience chez l'héroïne de son existence routinière de ménagère pauvre ou fortunée. Mais cette prise de conscience se manifeste ou bien par des réflexions (que j'ai évoquées plus haut) ou bien par des gestes de révolte inoffensifs: Ben qui allume sa cigarette ou encore Ben qui découpe le pantalon de son mari après l'avoir délicatement pressé.

Ce n'est donc pas une vision nouvelle de la femme contemporaine qu'on nous présente dans "Ben & Bénédicte." C'est plutôt le portrait déprimant d'une femme qui recherche sa propre identité à travers le dédoublement de sa personnalité.

C'est donc un film à voir justement parce que cette recherche de Ben à travers Bénédicte oblige les spectateurs, à s'interroger sur la situation de la femme dans la société actuelle.

(N.B. Le film n'est malheureusement pas à l'affiche dans les cinémas de la région. J'ai eu l'occasion de le voir à une séance privée. Si, toutefois, il revient à Ottawa ou Hull, je vous le conseille fortement.)

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Books

Morgan gives energy, strength

Going Too Far: The Personal Chronicles of a Feminist
by Robin Morgan, New York, Random House, 1977

by Diana Pepall

Robin Morgan is known as a poet, a feminist theoretician and as editor of the book *Sisterhood is Powerful*. Her articles have been published in a variety of periodicals such as *Ms*, *Second Wave*, and in a number of pamphlets published by *KNOW Inc*. *Going Too Far* is made up of some of the articles that she has written in the past such as "Rights of Passage", *Lesbianism and Feminism: Synonyms or Contradictions*, and "Barbarous Rituals" plus some never before printed material.

The articles have been arranged in chronological order. They are "map notations in the journey of an individual woman through uncharted territory, via the intertwined roads of daughterhood, artistry, marriage, motherhood, radicalism."

The first section is made up of letters written by Morgan to her husband and son. They were written before Morgan had a feminist consciousness; "The letters are ultimately about love, in its various and terrifying and life-sustaining forms—and about the griefs that accompany it, today, for a woman..."

The next two sections document Morgan's emerging feminism. Morgan spent seven years being heavily involved in the Left. More and more she recognized the "serious, ceaseless, degrading and pervasive sexism" of the men in the Left and she gradually pulled away.

However, "For me, the task

was never one of retrenching from the radical analysis of the New Left; it was simply to go further. 'Too far,' said Leftist men, for obvious and shameful reasons unable to admit the failure of their politics and practice in recognizing the very center of the problem: sexism—because that recognition would in turn uncover the very heart of the revolution: feminism."

These sections are not only fascinating because of Morgan's experiences with the Left but also because the articles cover various actions in the late sixties that have almost become legendary—the original disruption of the Miss America pageant, the *WITCH* (Women's International Terrorist Conspiracy from Hell) hexes on Wall Street and at Bridal Fairs. By reading these articles, one can feel the anger and energy and the excitement that was a part of participating in these demonstrations.

The next section, entitled "Radical Feminism" includes articles on rape, pornography, women's studies courses, lesbianism and the three Marias. Throughout Morgan displays an encouraging optimism that all women will soon realize that they are part of the struggle.

She also issues many pleas for unity: "Isn't it way past time that we stopped settling for blaming each other, stopped blaming heterosexual women and middle-class women and married women and lesbian women and white women and any women for the structure of sexism, racism, classism, and that no woman is to blame for, because we have none of us had the power to create these structures?"

If there must be judgements at all, let them be not on where a woman is coming from, but on what she is moving toward; let them be based on her level of risk, her commitment, her endurance."

The last section is made up of articles on paranoia, art, sado-

masochistic fantasies, metaphysical feminism and a moving letter to Jane Alpert. Two things in this section bothered me: one was Morgan's criticisms of the women who put her up when she was on the road and the other was her sarcastic belittling of some "heavy radical feminist"

poetry which she doesn't consider "art."

Going Too Far is a valuable addition to feminist writing. The book should be read by all women for it will give them strength, energy, and optimism to carry on.

Rare, woman's look at East India Company

The Remarkable World of Frances Barkley: 1769-1845.
Edited and annotated by Beth Hill, Gray's Publishing Ltd., Sidney, B.C., 1978.

by Kate Middleton

Beth Hill, while researching Indian petroglyphs of ships, came across a notebook of memoirs written by Frances Barkley when she was sixty-six years old. At that point Hill began researching the life of Barkley, the first European woman to set foot on Canada's west coast. The result of her research is a fascinating account of Barkley's travels between Mauritius, Calcutta, England and New York in an age when a ship's major cargo was furs and exotic imports from the Far East.

Barkley, born in the same year as Wellington and Napoleon, began her travels with Captain Charles Barkley when she was seventeen. The first trip, in the *Imperial Eagle*, took them from Ostend, Brazil, around the Horn to Hawaii, land then to *Nootka Sound* on the west coast of Vancouver Island. From there they sailed

to China to sell their cargo of furs.

Hill mentions that Barkley's presence on board during the time of the East India Company was a rarity. Women were usually smuggled on board ships below decks, or disguised as attendants to the officers or crew. Life on board was dangerous. Stowaway women, once discovered, had to survive attacks from the crew and disease. Aside from the dull diet and natural threats of the sea, Barkley also had to cope with the advances from her husband's officers.

How Barkley survives disease, rough seas and poor living conditions is a mystery. Her journal concentrates not so much on her own survival as it does on the functioning of the ship and its crew and their interactions with different cultures of people.

Hill has provided an excellent background to Barkley's journal. Graphics and portraits woven with Hill's historical analysis adequately fill in the spaces left blank by Barkley's journal.

This is an important book. In an historical sense, it provides a rare perspective on the East India Company from the eyes of a woman on board a renegade ship. Barkley had a keen eye for historical events and the technique of a very competent chronicler. The journal was excerpted from Barkley's on-board diary, a diary lost now for almost thirty years. Hill is determined to find the diary and complete the record of events that a young woman began almost two hundred years ago. Once found, this diary will complete the chain of events that Frances Barkley left mysteriously incomplete.

Herstory 1979

Herstory 1979
by The Saskatoon Women's Calendar Collective, Gray's Publishing Ltd., Sidney B.C., 1978

Herstory, an annual desk calendar, was first published in 1975. Since then, the Saskatoon Women's Calendar Collective has produced a yearly *Herstory*

filled with a wealth of information on herotrical Canadian women and women's groups. This year's *Herstory* is no different in its quality and, by its publication, attests to the fact that there is still a lot to be learned about the women who have helped create Canadian herstory.



This sixth edition is well illustrated with photos and drawings; holidays and phases of the moon indicated. Contains essays on notable Canadian women and thought-provoking topics, spiced with quotes and anecdotes.

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LITERARY

After the birth

Your baby got caught in the cord
 my doctor announced
 when I had regained consciousness
 and I lay there
 dazed and new under white sheets
 dazzling me and I said
 What, caught in its own cord?
 Yes he said and then
 I felt dazed like a lady leaving
 a beauty parlor
 but I no longer felt new
 and still not understanding
 I said, Couldn't I just hold it
 here in my arms
 for a minute and the doctor suddenly
 talking more gently
 and slowly as if I were
 an idiot said
 Your baby tried hard to get out
 yes he did
 but he was bound by his own
 desire to live
 and strangled himself, yes, I
 have to say it
 this way, please forgive me
 and stood there
 waiting for the outburst
 when I would finally grasp it
 but I sat up
 weakly, wanting to cry out
 with the pathetic accents
 of a believer
 Just let me hold it, can't you?
 my heart heavy
 and motionless, like a stone child

—N.C. Hough



Anne Grigotza

BC women talk about health

by Maureen McEvoy
of Canadian University Press

"We need to protect our health in order to change the world. Our health is one of our tools."

And that, said Frances Wasserlein, co-ordinator of the women's studies association of BC, is why the association should devote its fall conference to exchanging information on women and health concerns.

The conference, held October 27-28 at Capilano College, consisted of a panel discussion Friday evening and workshops Saturday.

The topic for the Friday panel discussion was the political implications of organizations providing health care for women, for the organization, for the women workers, and for the women who receive help.

Lee Lakeman from Rape Relief said that organization is constantly balancing between being part of the system and trying to change it.

"We can provide a voice because we know the system and the limits of the law," she said, "but sometime screaming out loud is not enough."

Rape Relief is designed to offer support to the woman who has been sexually assaulted and if she wishes to take her case to court, to prepare her for the trial procedures.

Lakeman said trying to work out simple procedural changes with doctors, lawyers, and is a major task. "We want them to look at women as more than a living body of evidence."

Lakeman said that working at Rape Relief, whether you are a volunteer or paid staff, is a very

difficult experience. "Volunteers come in looking to be saviours," she said, but that euphoria soon dwindles as the worker realizes the many limitations she faces in trying to help the woman who has been raped.

"You (the worker) have to share with her the horror of non-solutions. And that's lousy."

"There is no way you can say to her that she hasn't been raped, or that she must get that prescription even though she doesn't have any money," she said. "Or that somehow she will survive this period."

"You have to learn to live with what you can't change."

In the Year of the Cutback, the paid staff at Rape Relief have very little job security. Rape Relief, which is funded jointly through the ministries of justice and health and welfare, has no guaranteed funding past December. Consequently the paid staff make sure the agency can function without any paid staff and rely totally on volunteers.

the service simply hear a voice on the telephone. "Most don't have a feminist perspective," Lakeman said. "They are looking for concrete help."

Their emotional needs are great. "They say tell me I'm okay, tell me I'll sleep again, tell me I didn't cause this and tell me how to tell them that I didn't cause this."

Transition needed

The aim of the Birth Counselling Centre, according to staff member Cathy, is to help parents achieve the kind of birth they want. That includes telling

prospective parents to shop around for a doctor that agrees with their views, learning the rules and regulations of the hospital before the mother enters and encouraging the hospital to change its procedures to make birthing a more enjoyable experience.

The centre also provides a post-partum counselling service and gives support to single parents.

Women who have given birth at the same time create their own support system; "they are no longer alone in the apartment and frustrated," Cathy said.

More fathers are taking an active role in the birthing process, becoming trained in understanding and knowing what to expect during childbirth," she said.

She said staff at the centre are concerned with the implications of the upcoming trial of a Victoria woman, a former doctor, who was charged with manslaughter after a baby died in a birth at home.

Staff members are also involved in the campaign association to legalize midwifery (CALM), she said.

Prove support exists

Ann Thompson, in speaking for the Concerned Citizens for Choice on Abortion (CCCA), said the key to all change is proving that there are large numbers of women in society who support progressive action.

Thompson said CCCA was formed in order to work to retain the liberal abortion policy at Vancouver General Hospital. Although the annual general

meeting at VGH was cancelled when the Socred government appointed a public administrator, Thompson said CCCA did achieve a victory. She said they turned in more than 4,000 applications for membership in the hospital society after the appointment, "just in case."

And CCCA was able to mobilize 800 supporters to come to the annual general meeting at Lion's Gate hospital in North Vancouver on very short notice.

She said that only 53 of Canada's hospitals have therapeutic abortion committees, the committee that is necessary to approve abortions. And some of those committees take a very restrictive view of what constitutes danger to the mother and foetus.

She cited incidents in the United States as evidence that there is a strong anti-choice movement that is "outright fascist." The recent US amendment to the 1973 Supreme Court abortion ruling cuts off Medicaid money for abortion. "And poor women are often the ones that need abortion on demand the most."

A committee President Carter set up to investigate alternatives to abortion has been dissolved, and the chair wrote to Carter: The only alternatives to abortion are suicide, motherhood, or some would say, madness.

Getting at root of problem

Transition House, a place of refuge for battered women, was originally under the auspices of

the Vancouver Resources Board, but since January it has come under the Ministry of Human Resources and transition house workers are now civil servants.

That has some drawbacks. The workers lost their political voice although they hope to form an association, similar to the BC Association of Social Workers, that could give them a voice.

But it has an advantage in that the workers have job security and can devote time and energy to supporting other transition houses in the province. They provide statistics and a rationale in support of the need for more houses. A new transition house just opened in Port Coquitlam.

As a staff member, Jessie Russell said, they try not only to just patch up the problems of women in the house but to get at the root of the problem which lies in society's attitudes.

"You have to know that what happens to women at Transition House is only what happens at the extreme end of a continuum between men and women in society."

Staying at Transition House often represents the lowest point in many women's lives, yet it is also the beginning of consciousness raising on two levels, she said. On a personal level this period is often the first contact these women have with a supportive environment. "They see new role models and learn to trust women again," said another staffer, Ajax, "and they learn that they must support themselves."

Rebel nun teaches African women to use media

from Media Report to Women

WASHINGTON—An interview with Sister Janice McLaughlin, Maryknoll missionary, who served as press officer for the Catholic Church of Rhodesia in the summer of 1977 until "her participation in exposing government terrorism caused her to be arrested, jailed and deported," appeared in the Spring 1978 issue of Media & Values. Sister Maggie Lang, SP, edited the interview in which Sr. McLaughlin shared her experiences of Rhodesia and, in the excerpts below, in Kenya:

"That's what's exciting about working in Africa, because the media is used more to inform and educate than is done here in the States. They focus on the positive projects that are being done by the people—cattle ranches, water projects in the desert. Viewers would see a program and say, 'Well, those people did it, we could do it too'... In Africa it's fairly easy because we don't have such an established media system; we are able to build on a local level. And there are no models, really. We were just starting. There are models in terms of the traditional

African means of communications—dance, song, storytelling, proverbs—and we tried to integrate those as much as we could...

Write own message on wall newspapers

"There is a literacy problem. So print is probably the least effective media in Africa. In rural areas the people like 'wall newspapers'... we got some pieces of papers and put them up somewhere on a mudhouse, and people wrote their own messages. Kind of like a bulletin board."

"What opportunities are available for the church and for women in communications in Africa?"

"... The government owns the radio and TV stations, but the churches have production studios where they produce programs."

"We had workshops on how to read the newspapers, how to discern editorial opinions versus factual information, to really understand the manipulation of the media by whoever owns it... We ran courses in advertising, film viewing, and newspapers."



A group of communicators meets every year from the five East African countries. There are two from each country, one each from journalism and broadcasting.

40-50 African women communicators meet

Of that group almost half are African sisters. Then for the whole of Africa we had another meeting of women communicators in Zambia last March.

There were 40 or 50 women from all over Africa.

Women 'very strong'; form women's media group

"I found being a woman very, useful. Africa is a male oriented society, although the women there are very strong, very powerful. So the last few years I was there I was really working with women. We had a women's media group, about 15, and we used to hold training workshops for those interested in broad-

casting. We held seminars and workshops, for the whole idea of promoting women so that they could rise up and have more decision-making powers in the mass media profession."

"I got three women scholarships for journalism training schools, and another woman has been promoted to director of a communications training centre; another woman is here in the States..."



A woman's coffeehouse/benefit for Chez Nous is being organized by LOON for January 27, 1979. For information call Sandie at 728-7913.

Centretown Resource Centre announces the opening of Legal Advice Services Mondays 6-9 pm and Thursdays 2-5 pm. No appointments needed. For information call 233-9358.

Women in Focus, a regular show being produced by Skyline Cablevision; interviews and demonstrations about work by women. Information about issues, events, and clubs. On Skyline 6:30 pm Monday, 3:30 Wednesday. Ottawa Cable 7:30 pm Thursday and 3:30 pm Sunday. For information call Kathryn Mowat 828-6433 or Robin Jackson 692-4311 or 996-3857.

For information or ideas about Gays of Ottawa show Out of the Closets, call 238-1717. Meeting to be announced. New title for show wanted.

Ottawa Women's Information and Referral Service is now open. Call 233-2560 or 235-4035.

CLASSIFIED ADS

Homeworkers, addressers needed. Send stamp, Lachapelle, Box 7331-J, Vanier, Ont. K1L 8E4.

Women interested in joining a CR group, contact the Ottawa Women's Centre before January 10 at 233-2560 or 235-4035.

Back issues of Content, May issue on women available for \$1 each postpaid. Write Content, 91 Raglan Ave., Toronto, Ont. M6C 2K7.

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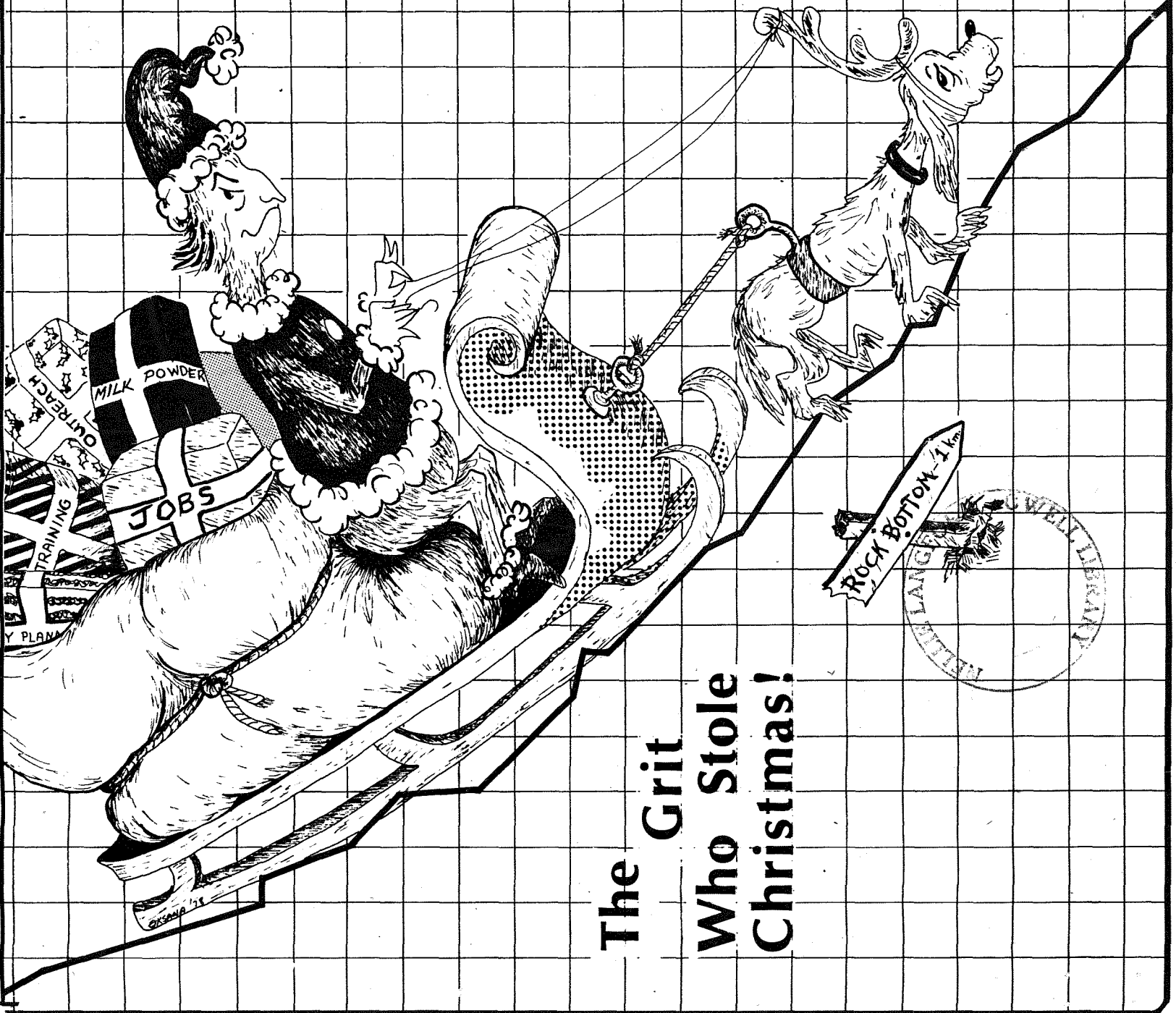
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